A BRIEFE TREATISE OF PENNANCE.

With neceſſary Inſtructions for the due preparation to that Sacramēt, by Examining the Conſcience for making of a Generall Confeſſion.

BY

WILLIAM WARFORD of the Society of IESVS.

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To the Reader.

WHEREAS in this tyme of ſo great corruption of Fayth and good life, there is alſo great want of good inſtruction, for the amendment of the ſame: and wheras the blindnes or malice of ſome men is ſo great, that the meanes left by Chriſt and his Apoſtles in the Church for that end, is with thē of ſo ſmall account, that they both contemne and condemne the ſame, & without all reaſon rayle therat with foule vncōly termes: it hath ſeemed to many good and vertuous men, very neceſſary, to ſet forth ſome ſuch Treatiſe, wherin briefly is contayned, both

the right vse and end of Shrift, or Confeßion, and alſo the due order that euery Chriſtian man ought to keepe and obſerue in the ſame. Which he that ſhall duely peruſe and examine, ſhall ſoone ſee, how little cauſe there is to make Confeßion a cloake or colour to cõmit any vice or lewdnes, ſince it is purpoſely ordayned for the only meanes & preſent remedy againſt the ſame.

There is no tyme, nor place now to enter into further diſpute with ſuch kind of men, for that this Argument is euery where handled learnedly by diuers excellent great Clarkes, both in Latin and English. And this to be, & euer to haue byn, the doctrine and practiſe of the known Catholicke Church, not only in theſe preſent tymes, but in all tymes & Ages, euen from Chriſt & his Apoſtles, all Antiquity doth moſt manifeſtly ſhew & clearly conuince.

CHAP.

CHAP. I.

Of the Disposition that is required in the vse of this Sacrament: which is, Detestation of our sinnes past, & purpose to offend no more.

IT is a great, or one of the greatest, and most importãt workes we haue to doe in this life, to rid our selues of sinne betymes, and to go into the high way to Heauen as soone as we can, least if we differ it, we may begin to late; for no man hath priuiledge, or

knoweth with certainty (how young ſoeuer he be) that he ſhall liue till to morrow: for this ſecret God hath reſerued to himſelfe, who prolongeth, and ſhortneth mens liues many tymes, out of the ordinary courſe of Nature. And ſo we read in the Prophet, *That bloudy harted men, and double dealers, ſhall not enioy the halfe of their dayes*, which otherwiſe Nature might haue giuen them. For ſuch kind of people are not worthy, nor permitted to liue, but for the exerciſe and increaſe of merit in others, or to giue them time to tell, and correct their faults, or to fulfill the courſe of Gods prouidence, and iuſtify the more his iudgment, if they do not amend.

2. On the other ſide, the diligence

gence and preuention, which Catholiks vſe for their remedies againſt ſinne, is neceſſary, becauſe we cannot giue Lawes to God in the manner of our Saluation, but muſt obſerue thoſe which he (with his diuine Wiſedome) hath appointed, and left in his Church to be kept; notwithſtanding the fancies, fables and all the trimme Tales that ignorant Miniſters of the new Ghoſpell can tell vs to the contrary, that we may (forſooth) be merry & make good cheere, without care of the reckoning; for that Chriſt with his paſſion hath payed for all.

3. No doubt but this inuention, and manner of iuſtificatiõ which the Proteſtants imbrace, were better cheap, and eaſie to

be done, as they lay it downe, if they were Law-makers, or their warrant were any thing worth. As it were farre easier for one, who had necessity to passe the *Alpes*, to be carried in a coach or otherwayes, then to labour, pant, and sweat vp and downe the Hiils on foote. But if the wayes & passages be so strait, as they admit but one footman at once, and that all of necessity must passe, vnder paine of death: I suppose he would cast off his cloake, & if need were his doublet also, and scamble vp the Hills the best he could, although on all foure, rather then to stay behind.

4. And all the dreames of Martin Luther, & his followers, whence these other good fellowes

lowes haue taken their doctrine, contrary to the true and lawfull vſe of this Sacrament, are fitter for Ale-knights (as the Authors were) then for ſober men that haue care of their ſaluation; and eſpecially for ſuch as would be called Deuines. For in good Engliſh, they are but reckonings (as our Prouerbe ſayth) of drũken-men without their hoſt, meere ignorances for want of learning, and manifeſt deuiſes of the Diuell, to delude ſimple people, and make them looſe the benefit of Chriſt his Paſſion, and Bloud: which we muſt receaue in ſuch manner, as he hath ordayned, and left it in his Sacraments, if we will haue it; as we doe infallibly receiue it, in this of Pennance, when the

fault is not ours.

5. But there be two circumſtances neceſſarily to be obſerued on our part, that we may the better, and more aſſuredly obtayne the effect of this holy Sacrament. The one, that we procure hatred and deteſtatiō of the ſinnes, which we are to confeſſe: for otherwiſe it were a mockery, to aske pardon of him whō we haue offended, and knoweth all our intents, if we were not ſory for the fault we had committed. And this ſorrow muſt be, not only for the enormity, and foulnes of the ſinnes in thēſelues, though they were not puniſhable, or for the loſſes, which they bring vs, or the obligation of eternall, or at leaſt, temporall puniſhmēt which we incur,

incur, as often as we ſinne; but eſpecially, and aboue all, (as hath byn ſayd) becauſe our ſins are ſo many tranſgreſſions of our duety to God, againſt his holy Law and will, and offending of ſo bountifull a Lord & Maiſter, whom all other creatures ſerue ſo readily, and ſo exactly, as may be ſeene. And only wicked men, and Diuells diſobey and reſiſt, to their owne perdition; hauing more obligation to loue and ſerue him, then all the other Creatures. And this may ſuffice, for the firſt diſpoſition.

6. The ſecond then, proceedeth neceſſarily from this (if we haue deteſtation & horrour of ſin, in the degree we ought) with a firme & immutable purpoſe not to offēd God any more,

nor to returne to our vomit, (as the Apoſtle S. Peter calleth it) *nor wallow againe in the ſame filth, and puddle*, out of which we are deliuered by the merciſull hand of God, and waſhed (in this Sacrament) with the moſt pretious Bloud of Chriſt our Sauiour. And for want of theſe diſpoſitiõs (alas) many that come to this Sacrament, eyther receiue not pardon and grace, as they ſhould if they came well diſpoſed: or if they do, the vertue of this Sacrament ſupplying the defect of perfect Contrition, yet they fall againe eaſily, with the firſt occaſion; becauſe they were neuer truly and hartily penitent of their ſinnes; nor euer confeſſed them as they ſhould.

CHAP.

CHAP. II.

The neceſsity of ſome retirement, and recollection, before we make our Generall Confeſsion.

NOVV to obtaine of Almighty God theſe ſayd diſpoſitious, which haue much latitude, (and the more degrees we can get of them, ſo much the better) we muſt cooperate on our parts the beſt we can, as in all other his gifts, naturall and ſupernaturall, for the moſt part is required. For to the end, that we may concurre with his diuine prouidence, he giueth vs Capacity, Lawes, Counſell, Direction, and his Creatures to help and ſerue vs when we haue need: yet ſo, as we muſt procure them by

ordinary meanes and prepare them as our need requireth, & vſe them euery one according to their kind; and ſo (to omit other examples) though he will haue vs liue in the manner we do, yet ſince he hath giuen vs ſuſtenance, diſcretion, and handes, he doth not put into our mouths, the meate which we muſt eate, but will haue vs to prepare it, and dreſſe it, and it muſt coſt vs both care & labour, if we will haue it.

2. Conſidering therfore the volubility of mans mind, the infirmity of his nature, the force of ill cuſtome, and of our owne paſſions and ſenſes, the perill of ill Company, and example of others, but aboue all the extreme malice & ſubtility of the Diuell:

Wiſe

Wiſemen, who haue care of their ſoules, and know the benefit they may receiue by this Sacrament, when it is carefully, and with deuotion receiued, vſe to retire themſelues from all other buſineſſe and cogitations, before they make their Generall Confeſſion, and alone at leaſure, and with God and themſelues, contemplate, and weygh for ſome dayes togeather, the Maieſty and Greatnes of this abſolute Monarch, & King of Kings, whom they haue offended; the inuiolate Order of his Prouidēce, and Iuſtice; their owne innumerable dutyes and obligations to ſerue and loue him aboue all, as the moſt worthy of our loue; the foulnes of ſinne in it ſelfe; the dignity of vertue although

though it had no reward; the greatnes of continuance of punishment or ioy, which by due order of iustice, are infallibly to follow after this life to euery man, according to his desert, & the like. Which things so considered with our selues in the presence of God, and with supernaturall light (such as commeth immediatly from him, and he vseth to giue when we with humility, and true repentance examē, and bewayle our sinnes, in his Diuine presence) appeare to be of a farre different quality and colour, then when they be considered only in generall, & superficially vvith ordinary light of reason, and naturall discourse.

3. And therfore, no man should

ſhould be ſuch a niggard with God All-mighty and himſelfe, as not to ſpare one day euery yeare (amongſt ſo many as he ſpendeth idly, or in other occupations that import him leſſe) or at leaſt one day in his life, if he can, or will doe no more, to make his Generall Confeſſion once well, and to rid his conſcience of ſcruples, and disburden his ſoule of the wayght and perill of his ſinnes paſt, diſpoſing in ſuch manner of the reſt of his dayes, with prudent and neceſſary rules of good life, as he may (by Gods grace) aſſure his euerlaſting ſaluation. For otherwiſe what doth it auayle thee, to haue liued a thouſand yeares, and enioyed all the honours, riches, and treaſures of this tranſitory

sitory world, that must haue an end (and for thee endeth to morrow next) if thou dye in mortall sinne, and be separated frō God, and damned for euer. From which misery, God of his mercy deliuer thee: *Quid enim prodest homini, si vniuersum mundum lucretur animæ verò suæ detrimētum patiatur? Aut quam dabit homo commutationem pro anima sua?* For what doth it auayle a man to gaine the whole world, & loose his owne soule? or what exchange will a man make for his soule?

CHAP. III.

Of such thinges as the Penitent must vnderstand and doe, concerning the making of his Confession.

HE that will well and duely make his Confession, must first

firſt of all, in his priuate retirement aboue mẽtioned, call himſelfe to account certayne houres or dayes according to the tyme that he hath laſt byn ſhriuen, & ſo with all diligẽce call to mind and remembrance his owne ſinnes and offences.

And let him not goe to the ſeete of his Ghoſtly Father, truſting only vpon that which he ſhall aske or inquyre of him: for a thing of ſuch importance as is for a man to reconcile himſelfe vnto God, ought not to be done ſleightly, and (as a man would ſay) at all aduenture, or vpon any ſuddane or light occaſiõ; but of ſad and ſet purpoſe, and vpon good aduiſe taken before; entring firſt into particular accoũt with God, and with a mans owne

owne conſcience, and conſidering that he goeth to giue account of his life to God, and vnto the Prieſt in his name.

The which account cannot be made in ſuch ſort as it ought to be, except there go a diligent examination and diſcuſſion of the bondes and burdens, charges and diſcharges of our conſcience, the which are our ſinnes. And therfore the Prieſt, if he will doe well his duety, ought not to admit or receaue any Penitent that is vnprouided in this poynt, vnleſſe it be in extreme neceſſity. For it is a playne contempt of the Sacrament of Pennance, and of the Iudgment of God which is exerciſed therein. Now then for the better calling to mind, and remembrance of

of our ſinnes, fiue thinges are principally to be conſidered.

1. The tyme paſt, ſince we were laſt conteſſed.

2. The ſtate of our degree, perſon, or calling.

3. The offices and daily exerciſes, wherein we haue beene occupyed.

4. The places wherein we haue liued or dwelt.

5. The perſõs with whom we haue kept company, & byn moſt conuerſant.

Chap. IIII.

Of ſinnes: and firſt of Veniall ſinnes.

FOR to know & vnderſtād well what ſinnes are to be called to mind to repent our ſelues off, and to confeſſe; it is to be

be noted, that the ſinnes which a man doth commit of his owne will, are of two kindes. The one Veniall, the other Mortall. The Veniall are thoſe ſinnes & negligences, into which almoſt hourely, and vpon euery little occaſion we do fall, through our weaknes: as are thoſe of ieſting, langhing ouermuch, idle talke, haſtines, and ſudden anger for a trifle, or to make a lye without domage to our Neighbour: and generally almoſt al the euil motions that we haue, without full deliberation or cõſent, or at leaſt without contẽpt, or irreuerence to God, or any harme to our ſelues, or our Neighbours.

All theſe & ſuch as theſe, are called Veniall ſinns, for that our Lord God hauing reſpect to our weak-

weaknes, doth eaſily pardon & forgiue vs the ſame, & doth not binde vs to any other then temporall paine for them. Of ſuch as theſe did Salomon ſay: *That ſeauē tymes a day the iuſt man doth fall*; ſignifying therby vnto vs, that euen the very right and iuſteſt man, doth oftentymes fall into them; and of theſe alſo did Saint Iohn meane in his Epiſtle when he ſayd: *If we ſay that we haue no ſinne, we ſeduce our ſelues.*

And for that they are ſo dayly and ſo common, through our weaknes, God hath left in his Church beſide the Sacrament of Pennance, many other remedies for them. So as though it be not of neceſſity that we confeſſe thē, yet is it very laudable and meritorious to be ſhriuen of thē alſo.

The

The principall remedies for theſe Veniall ſinnes are.

1. Almes deedes.

2. Oft to knocke our breſt with ſome remorſe.

3. Frequēt prayer, eſpecially the prayer of the *Pater Noſter*.

4. To beare with the defects, faultes, and frowad dealings of our Neighbours, towards vs.

5. To haue patience in aduerſities and tribulations.

6. To confeſſe our ſelues ſinners to God, though it be done generally.

7. To heare Maſſe deuoutly.

8. To ſprinckle our ſelues with holy Water, which is to be vnderſtood that it be done with a deuout motion, & ſome ſorrow for our ſinnes.

CHAP.

CHAP. V.

Of Mortall ſinnes, which are to be confeſſed neceſſarily.

IT remaineth therefore that Mortall & deadly ſinnes only (or ſuch as be doubtfull whether they be mortall or no) be thoſe wherof we muſt make account particularly in the Sacrament of Confeſſion and Pennance, to the end that we repent vs of the ſame, and to rehearſe and opem them in ſhrift wholy and plainly. And although it be difficile ſometymes to know which is mortall & which not: it is to be vnderſtood, that any deed or negligence is a deadly ſinne, in which of purpoſe and aduiſedly, with notable cõtempt

ſinnes, and to make due confeſſion of them, thou muſt alſo rehearſe and make Confeſſion not only of theſe, as they are ſinnes alone, but alſo of the circumſtances that haue accompanied thē, namly ſuch as may increaſe the ſinne, in ſuch ſort that they change the kind & nature therof; As when a man committeth any thing againſt his Parents, or ſpirituall Paſtors, or ſinneth in a hallowed place, or with vowed perſons &c. The circumſtanes commonly are ſeauen.

1. Who. 2. How much. 3. Why & wherfore. 4. In what place. 5. At what tyme. 6. By what meanes and inſtrumentes. 7. How often or how ſeldome.

1. By the circumſtance *Who*, is vnderſtood, that the ſtate or quality

quality of the perſon that ſinneth, muſt be conſidered, and alſo of the perſon againſt whom or with whom ſinne is committed.

2. By the circumſtance *How much*, is vnderſtood the quantity of the ſinne or dommage, or contempt that is done in the ſame.

3. By the circumſtance *why or wherfore*, is vnderſtood the end or intent, wherfore ſinne is done.

4. *In what place*, that is, to wit, whether the place be publicke or priuate, hallowed or vnhallowed.

5. *At what tyme*, to wit whether it were on a holy Day, or faſting day, or a day of publicke prayer.

6. *By what meanes, & 7. How often,* the circumstaces are plaine inough by themselues.

CHAP. VII.

Of the first part of Pennance, which is Contrition.

WHen the Penitēt hath thus considered and called to account the enormity and filth of his sinnes as is a foresayd, with the circumstances of the same; it behoueth him with true and harty repentance therof, to aske God forgiuenes with all humility, & hope to obtaine the same: being sorry therfore most entirely and earnestly, especially for hauing offēded God vnto whom so great seruice is due: putting no trust in himself,

but relying wholy on the merits of Christ Iesu, the vertu wherof he shall now partake in this holy Sacrament of Pennance. This sorrow and repentance of sinns, to the end it may be fruitfull, must be joyned principally with fiue things.

1. With *Faith*, by which we believe both the threates, and the promises of God, and the vertue of this Sacrament.

2. With *Humility and submission of our selues*, wherwith the sinner doth for his part thinke himselfe vnworthy of forgiuenes, or of any good thing.

3. With *Hope of Gods mercy*, that he may obtaine pardon.

4. With *Trust and confidence*, in the merits of Christ Iesu, by, and through whom all pardon

is obtayned.

5. With the *Loue of God*, to wit, that all ſorrow and abhorring of ſinne be principally for the honour of God, and to accompliſh the obedience due vnto him. And becauſe this is the chiefe & principall part of Pennance, it is very expedient that the party penitent vſe all diligence to procure through the helpe of our Lord, that there be no notable defect, or fault in himſelfe, and therfore he ought to be furniſhed with all things that are wont to ſtyr vp, and increaſe in our ſoule this ſo neceſſary a fire of Gods loue. As for example.

1. The knowledge of our ſelues, and of our owne exceeding baſenes.

2 The

2. The knowledge of the wonderfull greatnes of GOD, whome we haue offended.

3. The due pondering and thinking vpon our sinnes, and their filthynes, & the euills that they bring with them.

4. To thinke vpō the wrath of God, and vpon his iudgmēt and the paynes that our sinnes do deserue.

5. To acknowledge the ineſtimable benefites which we haue receiued at Gods handes.

6. To haue before our eyes his manifold mercyes and goodnes, through the which he casteth off no man that doth hartily seeke him.

7. Last of all, the exercise of holy Prayer, wherby the gifts of God are obtayned.

CHAP. VIII.

Of the second part of Penuance, which is Confession.

IT behoueth also for the perfecting of this Sacrament, to haue a full and earnest purpose to confesse all our sinnes, togeather with all their circumstáces, namely such as doe notably aggrauate, or change the nature, or kind of the sinne.

And this Confessiō must haue fiue principall properties, or cōditions. Which are,

1. That it be whole.
2. That it be playne.
3. That it be faythfull.
4. That it be discreet.
5. That it be humble. And

first, that it be *Whole*, is to be vnder-

vnderſtood, that we confeſſe all our deadly ſinnes, and all thoſe that ſeeme vnto vs doubtfull, whether they be mortall or no: not leauing out, or omitting any one of purpoſe, or of euill intēt, or by any notable negligence. For as Learned men do ſay, we muſt not hope for, or craue pardon of our ſinnes by halues, of God whoſe workes are alwayes whole and perfect.

2. That it be *playne*, is vnderſtood that it be not don with wordes that may hide and couer the ſubſtance, and nature of the ſinne committed. For ſo it were no Confeſſion at all, but rather a cloaking and couering of the ſame: neyther could the ſentence of the Prieſt haue any place, becauſe the iudge cānot aſſoyle

from the thing that he knoweth not.

3. That it be *Faythfull*, not telling one thing for another, nor accusing others, or excusing our selues, or laying the fault vpon the Diuell for tempting vs therto, as some vse of ignorãce to do; but faythfully to report the truth as the sin was don indeed.

4. That it be *Discreete*, is to be vnderstood, that we confesse our sinnes in such wise, that we defame no other person in our Confession, declaring more thẽ we should, and that we leaue not out, nor rehearse other impertinent things that be to no purpose.

5. That it be *Humble*, is vnderstood, that we confesse our sinnes with shamefastnes, and con-

confusion, not as though we did bragge or vant of our sinnes, nor tell them as one that tould some story, or tale of thinges happened in our life: but that we remember & consider well, before whome we stand, and confesse the same with all humblenes of hart.

CHAP. IX.

Of the third part of Pennance, which is Satisfaction.

IT behoueth also that the party Penitent when he goeth to the feete of his ghostly Father, do prepare himselfe to make Satisfaction, and doe pennance for his sinnes: the which consisteth of two principall thinges. The one is to auoyd and keep himselfe

ſelfe effectually from deadly ſinne, and from all dangerous occaſions therof. The other is to make recompenſe to ſuch perſõs as he hath domaged or offended, humbly ſubmitting himſelfe to the party wronged by him, euẽ for conſciẽce ſake, according to the quality of the offence, and diſcretion and iudgment of his ghoſtly Father.

The firſt of theſe two muſt not fayle in any wiſe, neyther can fayle in him that is truly cõtrite. For he that doth hartily & affectuouſly abhor his ſins, will alſo conſequently auoyde and ſhunne the ſame: For otherwiſe when the Penitent himſelfe, or the ghoſtly Father obſerueth, that he who is ſhriuen hath not done his endeuour to keep himſelfe

selfe from sinne, and from the dangerous occasions therof, whē as it is in his handes, & freewill, to abandon and put away the same; he may well suppose and gather, that he who so shrieueth himself hath no true repentance. And therfore he ought not to absolue him, but warne and admonish him, what is meet for him to doe, for his better disposing that he may be absolued. For euery purpose to forsake sinne is not inough for him that will be shriuen duely as he ought to be, but he must haue a full and perfect effectuall purpose to sinne no more.

And therfore let the party Penitent do all that he can for his part, and all that is requisite to keep himselfe from sinne, &

from

from the euident dangers and occaſions therof. As for example ſuch as haue once promiſed to auoyd ſinne, and promiſing to fly all occaſions therof, and yet haue not done ſoe, as keepers of Concubins, Vſurers, & ſuch as liue by vnlawfull and idle trades are wont to do; their ghoſtly Father ought not to belieue, nor abſolue thē vntill they haue indeed abandoned, and vtterly forſaken thoſe occaſions, that bringe them into bondage of thoſe ſinnes.

And he that ſhould otherwiſe do (as many vnskillfull ghoſtly Fathers ſometymes doe) it is plainly both to his owne perill of damnation & of the penitents that come vnder his handes to be ſhriuen. For he maketh them

belieue

belieue that they be at peace and reconciled to God, and therby abuſeth them, & bringeth them into a worſe ſtate thē they were in before their ſhrift and abſolution.

The other part of Satisfactiō (which is a recompenſe or amēdes of the ſinnes and treſpaſſes committed by the party Penitēt) muſt be done with intention & purpoſe to make ſatisfaction, & to doe all kind of Pennance, according to the counſayle & aduiſe of his diſcrete Ghoſtly Father: doing for his part all that he can, and certainly knoweth to be needfull to be done, to make his ghoſtly Father vnderſtand that the mind he hath to doe ſatisfaction, and pennance, is true and vnfayned. Wherin is

to

to be noted, that Satisfactiõ may be done to foure kindes of persons, to wit,

1. To God. 2. To our Betters and Superiours. 3. To our Equalls. 4. To our Inferiours.

1. Vnto *God*, Satisfaction is done for euery sinne (if we will wholy auoyde his wrath) by exacting penalty of our selues, or willingly bearing all tribulations, vexations, or paynes that shall happen vnto vs, or that shall be imposed vpon vs, by the who are placed in his steed whether it be almes-deedes, fasting, prayers, pilgrimages, or other like pennances, according as the quality of the trespasse shall require.

2. To our *Betters and Superiours* Satisfaction is done, by yeilding

ding due Obedience & Humility vnto them, namely whē the ſpirituall Rulers of the Church haue ordayned any thing vnder the vertue of Obedience, by excommunication, Interdict, or any like eccleſiaſticall Cenſures. So that if the party penitēt haue offended his Superiours, & continueth in diſobedience vnto them, he may not by any pretenſe be abſolued of ſuch ſinnes, except he be firſt reconciled vnto them, in ſuch order and māner, as the diſcreet ghoſtly Father ſhall giue him counſell to doe, if he cannot of himſelfe attayne therunto.

3. Vnto our *Equalls* we doe Satisfaction, by making them amends for any wrong, or harme that we haue done them in body

body or ſoule, in their perſons or goods: wherin we muſt firſt doe all that lyeth in vs, to be reconciled vnto them, & make them amends before we go about to be abſolued. And if the cauſe be ſuch that it may be done commodiouſly, it is very expedient and requiſite to make all the amends that may be done, touching the wrong or iniury done our Neighbour, before we come to the feete of our ghoſtly Father, to make therby an euident and playne declaration of our good mind & purpoſe, and ſo to receaue abſolution in due ſort. For when we delay ſuch Satisfaction and amends till afterward, we doe cõmonly eyther forget the ſame, or els the good minde that we had

had to doe it, waxeth could a-gaine.

And if ſo be the Satisfaction and amends be ſuch that it is to be done by the aduiſe and counſell of our ghoſtly Father, the moſt certaine and ſureſt way, were to aske coũſell firſt of him, or els of ſome other diſcreet perſon (as touching our duty to be done in ſuch a caſe) before that we come to confeſſion. And that done, and all amends made for the tyme and place requiſite, then may we well come to receiue the benefit of reconciliatiõ, both with God and the world, in the Sacrament of Confeſſion. And this is none other but the very ſame, which the Primitiue Church did vſe of old tyme, that ordinarily Satisfaction ſhould alwayes

allwayes go before Absolution; and therby was both pennance and repentance more truly and effectually vsed, then it is now: for that now by ouermuch indulgence in giuing of pennance, and in seing amends made, and by negligéce of ghostly Fathers, and such as haue care of soules, ech man is suffered almost to liue as he listeth, and not only to continue in sinne, but also to iustify himself sometymes therein, and to thinke he doth well: as though God would condescend and frame himself to our abuses and wicked mindes, or els be beguiled by our subtile excuses of our sinns. Let vs beseech him to remedy the same, as a thing belonging to him alone.

Verily this order that we doe now

now heare teach and ſpeake off, is very agreable vnto the Goſpell, in which Chriſt himſelf our Redeemer willeth vs, that whē we go to offer our Oblation at the Altar, & remember that our brother hath ſome iuſt quarrell againſt vs: before that we offer the ſame, we firſt goe and be reconciled vntō him, and ſo come afterwards and make our Oblation, the which ſhall then be acceptable vnto God.

4. To *inferiours*, yongers, & ſubiects, Satisfactiō is to be don in ſuch ſorte, that the authority and office of the Superiours be not therby abaſed or diminiſhed by ouermuch ſubmiſſion vnto the inferiour. And this is to be vnderſtood, when as the wrong and iniury done is not euident,

and

and great in the good name, life or goods of the inferiour, or ſubiect: wherin the aduiſe and coũſell of the ghoſtly Father is to be had and vſed with diſcretiõ. For if the diſpleaſure & offẽce be but ſmall, it ſhal ſuffice to cauſe thẽ know who ſeeme to haue byn grieued or iniured, that the ſame was done or ſayd, not for any hatred of the party, but for the hate of ſinne, or for the zeale of Iuſtice, or els that the ſaid Superiour is ſorry for it &c.

CHAP. X.

Of chooſing our Ghoſtly Father.

AFter that the Penitent hath thus diſpoſed himſelfe (as is aboue ſaid) he may goe to Confeſſion, and ſhriue himſelfe vnto his

his owne Curate, that is, vnto such a Priest as is appointed by the Bishop, or Ordinary of his Diocesse, or by any such way lawfully admitted and allowed to heare Confessions, according to the tyme and place. Neyther let any man ignorantly aduenture to choose his Ghostly Father after his owne will & pleasure, for he putteth himselfe in great perill by neglecting the care of his own soule, if he looke not who are appointed by the Byshops and Prelates in ech Parish, or in Religious houses by order of Superiours. For to any of such he may be bold to shriue himselfe, and to take for his ghostly Father: the which indeed is the surest way, and most for his soules health. For he may not

ſeeke who ſhall ſooneſt & moſt eaſily abſolue him, but who can doe it beſt, and moſt to the quiet & profit of his owne conſcience, vſing therin all ſuch diligence touching the cure and healing of his ſoule, as he would vſe in the cure of his body, being dangerouſly ſicke.

And let not any man thinke that when by any Pardon or Indulgence it is granted vnto ech man to chooſe his Ghoſtly Father, he hath therfore free choyce to take whome he liſt, and ſo ſhriue himſelfe. For that ſhould cauſe a confuſion in the order of the Church, and lead ſoules the next way to hell, with no leſſe perill and harme, then if licence were giuen in ſome Commonwealth, that all the Idiots and igno-

ignorant people that were therin, might take vpon them to cure all manner of diſeaſes in any ſicke body; which thing is not the mind, and intent of Chriſts High Vicar, the Pope: and therfore in ſuch pardons it is alwaies ſayd, that ſuch ghoſtly Fathers muſt be fit and ſufficiēt. And wheras ignorāt Prieſts that haue litle learning, or knowledge cannot iudge the ſame; it remayneth that this iudgment of the ablenes and ſufficiency of the ghoſtly Father, do reſt in the will and appointmēt of the Prelate, Biſhop, or Ordinary, vnder whoſe charge God hath put the ſoule of the party; and by whoſe iudgment the ſame party is boūd to be ruled in ſuch like things, if he will walke the right way, &

proceed in due order as a Chriſtian man ſhould. And ſuch as otherwiſe vſe the priuiledges or procure the ſame, is as much as (to ſay in plaine termes) to put their ſoules in perill, & as if they would liue after their own pleaſure, or without good order, and in ſuch wiſe as no man may call them to accompt of what they are bound to doe. And therby is the ſtate and order of Chriſts Common-wealth, which God hath appointed in the Church, confounded, and vtterly peruerted, as we plainly ſee it to be ſo now a dayes in diuers Countryes.

Howbeit when the penitent may duely chooſe his Ghoſtly Father, which we deny not but that in iuſt caſes he may lawfully

lawfully doe; he muſt vſe all the diligence therin that is wōt to be vſed in the election and choſing of ſuch things, as are of much importance vnto vs, for as much as this is one of the ſame, yea, and the chiefeſt and moſt principall of all. And let him conſider that in ſuch a Confeſſour that ſo ſhalbe choſen, there muſt principally concurre foure qualities, to wit:

1. That he be not hindred by any Eccleſiaſticall Cenſure, wherby he cannot abſoyle him ſiom his ſinnes.

2. That he haue knowledge to diſcerne betweene ſinne and ſinne, betweene leaper and leaper.

3. That he be diſcreet, and able to apply ſuch remedyes and

good counſell, as are requiſite, & to inquire of the penitent ſuch things and circumſtances as are good & profitable to be known, and as the cauſe requireth, for behooſe of his ghoſtly children.

4. That he be of good name and eſtimation, and of good cõuerſation of life, to the end that his good coũſell may take place, & alſo that he may therby help the Penitent with his good inſtructions and prayers.

So as by this it may appeare, how hard a thing it is, and in what danger he putteth himſelf who will take vpon him in his owne iudgmẽt, to iudge of theſe qualityes (or the moſt part of them) whether they concurre togeather in the Prieſt, that he would chooſe for his Ghoſtly Father:

Father: wheras it is certayne, that few men are of ſuch perfect iudgment, as that they can iudge their owne conſcience well, or tell how to make a good Confeſſion of their owne ſinnes, or how to vſe their deuotions as they ſhould, much leſſe can chooſe their owne ghoſtly Father. And therfore the ſureſt way is to ſubmit thēſelues both therin, and in all other like thinges, to the apoyntment of their Prelates or Superiors aforeſayd. For which humble ſubmiſſion and obedience of theirs in ſuch caſes, God will not fayle to giue them the more grace, in the holy Sacrament of Confeſſion.

CHAP. XI.

What is to be done before the particular opening of our ſinnes to our Ghoſtly Father.

WHen the Penitent is thus prepared as aforeſaid, it ſhalbe very profitable vnto him to make an Act of Contrition, ſuch as this which followeth.

An Act of Contrition.

O My Lord IESVS Chriſt, true God and Man, my Creatour and Redeemer, thou being whom thou art, and for that I loue thee aboue all things, it grieueth me from the bottome of my hart, that I haue offended thy diuine Maieſty. Loe heere I firmely

firmely purpoſe neuer to ſinne any more; and to fly all occaſiõs of offending thee: as alſo to confeſſe, and fulfill the Pennance which ſhalbe enioyned me for the ſame. Yea, for loue of thee I doe freely pardon all my enemyes. And doe offer my life, wordes, and workes in ſatisfaction for my ſinnes. Wherfore I moſt humbly beſeech thee, truſting in thy infinite goodnes & mercy, that by the merits of thy moſt precious Bloud and Paſſiõ, thou wouldeſt pardon me my ſinnes, and giue me grace to amend my life, and to perſeuere therin vntill death. Amen.

This done let him come vnto his Ghoſtly Father, kneeling down reuerently before him, as before one that is in Gods place,

and so make the signe of the Crosse vpon his Forheade, his mouth, and his breast, saying: *In nomine Patris, & Filij, & Spiritus Sancti*, Amen. For that now though he haue neuer so good cause to be ashamed both of himselfe & his sinnes, yet notwithstanding all shame, he must truly with his mouth confesse vnto God all that is in his hart and brest, wherby he hath offended him.

And then must he say, *Benedicite*. Wherto as soone as his ghostly Father hath sayde, *Dominus sit in ore tuo &c.* let him by and by begin his generall Confession in Latin in this manner following: or in English, if he cannot read Latin.

CON-

Confiteor *Deo Omnipotenti, Beatæ Mariæ ſemper Virgini, Beato Michaëli Archangelo, Beato Ioanni Baptiſtæ, Sanctis Apoſtolis Petro & Paulo, omnibus Sanctis, & tibi Pater: quia peccaui nimis, cogitatione, verbo, & opere, mea culpa, mea culpa, mea maxima culpa.*

Ideo precor Beatam Mariam ſemper Virginem, Beatum Michaelem Archãgelum, Beatum Ioannem Baptiſtam, Sanctos Apoſtolos Petrum & Paulum, omnes Sanctos, & te Pater, orare pro me ad Dominum Deum noſtrum.

In Engliſh thus:

I confeſſe to Almighty God, to the Bleſſed Virgin Marie, to the bleſſed S. Michael the Archangell, to the bleſſed S. Iohn Baptiſt, to the holy Apoſtles S. Peter & S. Paul, to all the Saints, and to you my Ghoſtly Father, for that I haue grieuouſly offended in thought,

word, and deed, through my fault; my fault, my moſt grieuous fault.

Therfore, I beſeech the Bleſſed Virgin Mary, the bleſſed S. Michael the Archangell, the bleſſed S. Iohn Baptiſt, the Holy Apoſtles S. Peter & S. Paul, all the Saints in Heauen, and you my Ghoſtly Father, vnto pray to our Lord God for me.

Where it is to be noted, that ſome do ſay all the *Cõfiteor* before their Confeſſion: & others (perhaps better) doe deuide it into two parts; firſt till they come to theſe words, *My fault &c.* where Catholike people vſe to knock their breſt, in ſigne of repentãce and ſorrow, as the Publican is ſayd to haue don in the Goſpell, that deſerued pardon for his humility, when the proud Phariſy was reiected: and then goe for-

forward with their Confeſſion. Which being ended, they conclude with the words following: *Therfore, I beſeech the Bleſſed Virgin &c.*

THE EXAMEN VPON THE TEN Commandements.

Chap. XII.

Of the firſt Commandement: that is, Of honouring God aboue all things.

Concerning *Faith*: If he haue belieued whatſoeuer the holy Roman Church believeth: or to the contrary hath had any erroneous opinion: or with wordes, and exteriour ſignes, hath made ſhew of any He-

Hereſie, or Infidelity, or committed any Act contrary to the true honour, and adoration of God.

2. If he haue been ouer-curious, to ſearch into matters of *Faith*, meaſuring them with humane reaſon. Or if he haue doubted of any Article of the ſame.

3. If he haue kept Bookes, eyther written by Heretikes, or for any other reſpect forbidden by the Church.

4. If he haue learned the prayers, and other neceſſary things, which euery Chriſtian is bound to know: as are the Commandements of God, and the principall myſteries of our Faith.

5. If he haue giuen credit to any ſort of ſuperſtitions, enchant-

chantments, diuinings: or vſed them eyther by himſelfe, or by meanes of others.

6. If he haue procured by way of Lotts, to find out any Theft, or to know any ſecret thing.

7. If he haue caried about him ſuperſtitious writings for his health, or for any other end: or hath induced others to doe the like.

8. If he haue giuen credit to dreames, or ſooth-ſayings, taking them as a rule of his actiõs.

9. If, for too much preſũptiõ of the mercy of God, he hath committed any ſinne, or perſeuered in euill, and differred his amendment.

10. If in aduerſities he hath had more confidence in creatures,

res, and in worldly helpes, then in God.

11. If, for too much diſtruſt of the mercy of God, he hath deſpayred of amendment of life, or of the remiſſion of his ſinnes.

12. If he haue murmured againſt God, as though he were not iuſt, or blamed his prouidence.

13. If, for feare or other humane reſpect, he haue had mind to offend God, or not to do that which he was bound vnto, for his ſeruice.

14. If he haue curſed, or blaſphemed God, or his Saints, or other Creatures: and he muſt expreſſe the blaſphemies which he hath ſpoken.

15. If he haue expoſed himſelfe to any daunger of mortall

ſinne: or taken delight of any ſinne done in tyme paſt.

16. If he haue perſecuted, or iniured with words, any vertuous perſõs: detracting their good works, or being cauſe that they leaue them: and in particuler, if he haue diſſwaded, or hindred any from entring into Religion, or from any other act of vertue.

CHAP. XIII.

Of the ſecond Commandement; Of taking the Name of God in vaine.

17. IF he haue ſworne that which was falſe, knowing it to be a lye, or doubting; although it were in ieſt, or of a matter of ſmall importance.

18. If he haue ſworne to do any

any lawfull thing, which afterward he hath not obſerued; or had not intention to performe it, at that tyme in which he did ſweare.

19. If he haue beene cauſe that any did ſweare falſe, or not obſerue the lawfull Oath which he made.

20. If he haue ſworne in māner of curſing, as men are wont to ſay, If I doe not ſuch a thing, let ſuch, or ſuch euill happen vnto me.

21. If he haue ſworne to do any euill, or any thing which was a ſinne, or not to do any thing which was good.

22. If in iudgement he hath ſworne falſe, or being asked by order of Law, hath not anſwered agreably to the intention of the

the Iudge: or hath counſayled others to do the like. In which caſe, not only he ſinneth mortally, but if there followed therof any harme of his Neyghbour, he is bound to reſtitution.

23. If he haue had a cuſtome of ſwearing often without conſideration, or care to know if it were true, or falſe.

24. If he haue made a vow to do any good thing, and hath not cared to performe it: or hath deferred ouermuch the executiõ therof.

25. If he haue made any vow with a mind not to fulfill it.

26. If he haue made a vow not to do any good thing, or to do any euill thing, or for any euill end.

CHAP.

CHAP. XIIII.

Of the third Commandement; Of ſanctifying the Holy-dayes.

27. IF he haue not obſerued the Holy dayes, but eyther done himſelfe, or commaunded others to do ſuch workes as are prohibited by the Church: or conſented vnto thoſe which do the like.

28. If he haue omitted to heare a whole Maſſe vpon holy-dayes commanded to be kept without lawfull cauſe, or hath byn cauſe that others did the ſame.

29. If being preſent at Maſſe vpon any holy-day commãded, he hath byn (for a notable tyme) voluntarily diſtracted, by talking, laughing, or buſying himſelfe

ſelfe in impertinent things.

30. If he haue not procured that thoſe which be vnder his charge, do heare Maſſe vpon the holy dayes.

31. If he haue not gone to Confeſſion, at leaſt once a yeare, or haue not procured that others of his charge haue don the ſame.

32. If he haue gone to Confeſſion, without due examination of his conſcience, or without purpoſe of leauing any ſin: or of ſhamefaſtnes, or other humane reſpect, hath concealed any ſinne, which is a moſt grieuous ſacrilege; for he lyeth not to man, but to God.

33. If euery yeare at Eaſter he haue receiued the bleſſed Sacrament of the Altar, and that with conuenient diſpoſition.

34. If with conſcience, or doubt of mortall ſinne, he hath receiued, or miniſtred any Sacrament of the Church.

35. If he haue faſted the Lent, Vigils, and Ember dayes, being bound therunto: or if on ſuch dayes he haue eaten prohibited meates, or beene cauſe that others did the ſame.

36. If for gluttony he would not haue regarded to do againſt any commaundement: or if he haue eaten or drunke ouer largely, with notable detriment of his health: or if voluntarily he haue been drunke.

37. If he haue violated the Church with any carnall ſinne, or with bloud-ſhed.

38. If he haue incurred any excommunication: or whilſt he

was

was excommunicated, hath receiued any Sacrament, or beene present at the holy Office of the Church: or if he hath conuersed with Excommunicate persons, or such as were suspected of Heresy, in cases prohibited.

39. If he haue done any iniury, or irreuerence to holy Images, Reliques, or any other sacred thing.

40. If being bound to say his Office he haue omitted it wholy, or any part therof: or in the saying of it, byn voluntarily distracted.

41. If for slouth or negligẽce, he hath left vndone any good worke, which he was bound to do.

CHAP.

CHAP. XV.

Of the fourth Commaundement: Of honouring our Parents.

42. IF he haue borne little reuerence to his Father, or Mother, deſpiſing them, or offending them, with deedes, or iniurious words.

43. If he haue curſed his Father or Mother, or detracted their good name, or diſhonoured them in their abſence.

44. If he haue not obeyed his parentes or Superiours, in iuſt matters, and ſuch as might reſult to notable detriment of the family, or of their owne ſoules.

45. If when his parents haue been in neceſſity, he haue not ſuccoured them, if it were in his power.

46. If

46. If deliberatly he haue deſired their death, that he might haue the inheritance &c.

47. If he haue not fulfilled their Teſtaments and laſt Wills, after their death.

48. If he haue loued his Parents, children, or kinſ-folkes in ſuch ſort, that for their loue he hath not cared to offend God

49. If he haue not obſerued the iuſt Lawes and Decrees of his Superiours.

50. If he haue detracted, or ſpoken euill of Superiours Eccleſiaſticall or Secular, of Religious perſons, Prieſts, Teachers, &c.

51. If he haue not ſuccoured the poore if he could, eſpecially in extreme or grieuous neceſſity: or if he haue been ſterne, or cru-

ell vnto them, treating them ſharply with wordes, or deeds.

52. If thoſe who be Fathers and Mothers haue curſed, or wiſhed euill vnto their children.

53. Alſo if they haue brought thē vp as they ſhould, teaching them their prayers, and Chriſtian doctrine, & reprehending and correcting them, eſpecially in matters of ſinne, and occupying them in honeſt exerciſe, to the end they be not idle, & take ſome euill courſe, or want meanes to liue.

54. That which is ſayd of childrē is vnderſtood alſo of ſeruants, and others of the family, of whome care is to be had, that they know thinges neceſſary, & obſerue the Commaundements of God, and of the Church.

CHAP.

CHAP. XVI.

Of the fifth Commaundement:
Thou ſhalt not kill.

55. IF he haue carried hatred towards any perſon, deſiring to be reuenged: and how long he hath ſtayed therin.

56. If he haue deſired any mãs death, or other great euill or domage in his body, or good name, honour, temporall or ſpirituall goods.

57. If he haue byn angry with any perſon with intention to do him harme, or to be reuenged of him.

58. If cõtending with others, or in other ſort, he haue ſtriken, wounded, or killed; or commaunded, or conſented vnto o-

thers to do the ſame: or (being done by others) approued it, or giuen ayde, counſayle, or fauour thereunto.

59. If hauing offēded others, he hath refuſed to demaund pardon, or reconciliation: or haue not ſufficiently ſatisfied for the offence.

60. If he haue refuſed to pardon or remit iniuries, to thoſe which haue offended him.

61. If for harted he haue omitted to ſpeake vnto, or to ſalute others: or without hatred, yet with ſcandall of his Neyghbour.

62. If in aduerſities and misfortunes, he haue deſired death: or with fury and anger ſtroken or curſed himſelf, or mentioned the Diuell.

63. If

63. If he haue curſed others, eyther aliue, or dead: and with what intention.

64. If he haue ſowed diſcord, or enimity betweene others, & what harme hath enſued therof.

65. If for hatred or enuie, he haue been immoderatly ſory for the good & proſperity of others, temporall or ſpirituall: or hath reioyced at any harme, or notable domage of others.

66. If in anger he haue offēded others with iniurious and contumelious words.

67. If he haue flattered others, prayſing them of any ſinfull act.

68. If with his euill example, or counſayle, or with prayſing that which was euill, or reprehending that which was good, he hath been cauſe that any man

left any good worke which he had begun, or if he haue induced to any ſinne, or to perſeuerance therein.

69. If he haue omitted to correct, and admoniſh any perſon of any ſinne, when he could, & probably hoped therby the others amendment.

70. If he haue giuē receit vnto Out-lawes, and murtherers, or with his counſaile, and fauour, or otherwiſe aſſiſted them.

71. If he haue ſpoken euill of his Neyghbour, manifeſting any ſecret fault of his, to diſcredit him, or cauſe him other harme.

72. If he haue ſtroken iniuriouſly any Eccleſiaſticall or Religious perſō: wherin alſo there is Excommunication.

CHAP.

CHAP. XVII.

Of the ſixt, & ninth Commaundemẽt: Thou ſhalt not commit Adultery. Thou ſhalt not deſire they Neyghbours wyfe.

73. IF he hath giuen conſent to any carnall temptation.

74. If he haue taken delight deliberately in any filthy cogitation.

75. If he hath been negligent in caſting away euill cogitatiõs when he feeleth himſelf in danger, to giue conſent, or take delight in them.

76. If he hath ſpokẽ, or heard vnhoneſt wordes.

77. If he hath ſent letters, meſſages, to diſhoneſt endes &c.

78. If he hath vſed vnchaſt

lookes, behauiour, gesture, or apparell, ordayning it to any euill end.

79. If he hath vsed vnchast touching, kissing, imbracing &c.

80. If he hath cõmitted any carnall sinne actually, wherein he must explicate the necessary circumstances, as the persons, whether they were Religious, or Secular, vowed to Virginity, maried, or vnmaried, which may aggrauate the greatnes of the sinne.

81. If he hath not auoyded the occasions of this sinne, nor armed him against temptations.

CHAP.

CHAP. XVIII.

Of the ſeauenth, and tenth Commaũdement. Thou ſhalt not ſteale. Thou ſhalt not deſire thy Neyghbours goods.

82. IF he haue takẽ any thing which belonged vnto others, by deceit or violence: expreſſing the quãtity of the theft, and in particuler, if he haue taken any ſacred thing, or out of any ſacred place.

83. If he hold any thing of an others without the cõſent of the owner, and doth not reſtore it preſently, if he be able.

84. If for not paying of his debts, (when he is able) his creditours haue ſuſtained any domage.

85. If finding any thing, he haue taken the ſame with mind to keep it for himſelfe: the like of thoſe things which happen to come to his hãds, which, knowing that they belong to others, he hath not reſtored to whome he ought.

86. If in buying or ſelling, he haue vſed any deceit in the ware, price, meaſure, or weyght.

87. If he haue bought of ſuch perſons which could not ſell: as of ſlaues, bound-men, or children vnder age.

88. If he haue bought thinges that he knew or doubted to haue been ſtolne: or willingly hath eaten of any ſuch thinges.

89. If only in reſpect of ſelling vpon truſt, he hath ſold for more then the iuſt price: or hath bought

bought for leſſe then the price, in reſpect of payment made before hand.

90. If he haue had a determinate will to take, or to retayne any thing of other men, if he could: or alſo if he haue had a deliberate mind to gayne, or increaſe his wealth (as men do vſe to ſay) by right, or by wrong.

91. If he haue committed any ſorte of vſury, or made any vſurarious contract, or entred into vniuſt trafficke, or partnerſhip of merchandize.

92. If hauing wages, or pay for any worke, or office, he hath not done it well and faithfully.

93. If he haue defrauded ſeruants or worke-folkes of their hyre: or differed their payment to their hinderance.

94. If he haue moued any ſute in law againſt Iuſtice: or if in iuſt ſutes he hath vſed any fraud or deceit, that he he might preuayle.

95. If he haue played at prohibited games, or if in gaming he haue vſed, or wonne by deceit: or hath played with perſons which cannot alienate, as are children vnder age, and ſuch like.

96. If he haue defrauded any iuſt Impoſt, or Toles.

97. If he haue committed any ſymony in what ſort ſoeuer.

98. If he haue defrauded the Church of that which was due, as are Tiths, and ſuch like.

99. If by vnlawfull meanes, or euill informatiō, he haue gotten any thing that was not due vnto

vnto him: or hath vniuſtly hindred others from the obtayning any benefit, or commodity.

100. If he haue giuē any help, or counſell, or in whatſoeuer other māner, abetted ſuch as haue takē other mens goods: or being able and bound therunto) hath not diſcouered or hindered any Theft.

CHAP. XIX.

Of the eyght Commaundement:
Thou ſhalt not beare
falſe Witnes.

101. IF he haue borne any falſe witnes in Iudgment, or out of iudgment: or induced others to doe the like.

102. If he haue ſpoken any vntruth, with notable preiudice,

or hurt of his Neyghbour.
103. If he haue detracted from the good names of others, impoſing falſely vpon them any ſin, or exaggerating their defectes.
104. If he haue murmured in wayghty matters, againſt another mans life and conuerſation; eſpecially of qualified perſons, as Princes, Prelats, Religious, and Women of good name.
105. If he haue giuen eare willingly to detractions, and murmurings againſt others.
106. If he haue diſcloſed any grieuous, and ſecret ſinne of others, wherupon hath inſued infamy. Which although it were true, and not ſpoken with euill intentiō, yet is the ſpeaker boūd to reſtore the others good name, blemiſhed by his ouerſight.
107. If

107. If he haue vttered any ſecret, which was cõmitted vnto him, or which ſecretly he came to ſee or heare: in which caſe a man is bound to reſtore all domages that afterward happen by ſuch reuealing.

108. If he haue opened others mens letters vnlawfully, or for any euill end.

109. If he haue raſhly iudged the deedes, or ſpeeches of his Neyghbour, taking in euill part that which might haue byn wel interpreted, and condemning him in his hart of mortall ſinne.

110. If he haue promiſed any thing with intention to bind himſelfe, and afterwardes without lawfull cauſe, hath omitted to obſerue his promiſe: which is a mortall ſinne, whẽ the thing which

which is promiſed is notable, or when (for want of the promiſe) our Neyghbour hath had any notable loſſe, or domage.

Of the ſinne of Pride.

111. IF that good which he hath (whether it be of Mind, of Body, or of Fortune) he haue not acknowledged as frō God, but preſumed to haue it of himſelfe by his proper induſtrie: or if he think to haue it frō God, yet preſumeth to haue it by reaſon or his owne merites, not gyuing to God the glory of all.

112. If he haue reputed vainly that he hath any vertue which he hath not, or to be that which he is not, or more thē that which he is: deſpiſing others as inferi-

our

our vnto himſelfe.

113. If he haue gloried in any thing which is mortall ſinne: as to haue taken reuenge, or committed any other ſinne.

114. If to the end that he might be eſteemed, and held for a perſō of valour, he hath vaunted of any good, or euill, which he hath done (whether truly, or falſely) with the iniury of God, or his Neyghbour.

115. If he haue been ambitious, deſiring inordinately Honours and Dignities &c. doing to that end, that which he ought not.

116. If to the end that he may not be noted, or held of ſmall accompt, or for feare of the ſpeeches of men, he doe that which he ought not, with ſcandall of his

his Neyghbour: or neglect to do that which he ought, as to correct and reprehend others, to conuerse with good persons, to go to Confession, and to do other Christian workes.

117. If he haue stubbornly impugned the truth: or, because he would not submit himselfe, or seeme to be conuinced, if he hath obstinatly defended his manifest errours, against his conscience.

118. If through arrogancy he hath despised others, doing any thing for their dishonour and despight.

119. If for haughtinesse and pride, he haue been at excessiue charge in Apparell, Seruants, Dyet, & other vanities, not conuenient to his estate.

CHAP.

CHAP. XX.

What is to be considered, and done after our Generall Confession.

1. THIS busines being to be done but once, (for the more part) in a mans life, though many for their deuotion & greter cõfort, vse to do it from yeare to yeare, as good Stewards make vp all their accounts with their Maisters, and Merchants with their Creditours, and the like: And for that it is the foundatiõ, as it were, and ground-worke of all mans future good successes for euer; it importeth him to do it, as well as he can, and after to build accordingly; procuring to imprint into his iudgment and will, such necessary vertues and prin-

principles of good life, as may ſerue him for a guide in all his actions, for the time to come: & (as it were) to dye his ſoule in grayne ſo deeply, by the true knowledge and loue of vertue, as it fade not afterwards; nor the Diuell, the World, & the Fleſh (withall their power & deceits) be able to ſtayne it any more, with conſent to any grieuous ſinne.

2. The firſt degree to ſaluation, is to get out of ſinne, & to paſſe from the ſtate of damnation, to the ſtate of Grace; which is the point we haue treated off, to be done in the Sacrament of Pennance, with the helps to facilitate it, which we haue propoſed. But our infirmity & the force of our Aduerſaries conſidered,

red, it is not inough for vs to get out of the pit, if we ſtand ſtill vpon the brymme therof, and retyre our ſelues no further frō it. For remayning neere the occaſions, we are ready to be caſt agayne with euery blaſt, vntill we haue with-drawn our ſelues wholy frō the cauſes of our former ſinnes, ouercome our ill cuſtomes, and by the vſe of vertue, and the grace of God, haue gotten ſuch habituall feare, & loue of God in our heart, as (by his aſſiſtance and goodnes) we are ready rather to looſe al we haue, or may haue in this world, and life it ſelfe, if need be, then deliberatly to commit any more the leaſt mortall ſinne; which may be called the *State of Conſtancy*, and is the firſt degree or ſtep to Heauen.

3. The

3. The secõd degree is, with the same resolution, not to go any more, for any thing in the world, backward; but seeke to go forward in vertue, as much as we can, and with euery occasion to gayne ground, and come nearer to God Almighty, and serue him euery day better and better: which is the second degree of progresse, or Ascent.

4. The third is, not to be content with euery ordinary increase in vertue, but to purpose and procure earnestly by all cõuenient meanes, to get vp euery one to the highest perfection, & ayme at the heroicall and perfect excellẽt vertues of his estate: the marryed mã in his, the Priest in his, the Religious man in his, euery one according to his profession,

ſeſſion, office, or rule, as men vſe to do in other things indifferent, and of leſſe importance; as the Paynter, the Phyſitian, the Lawyer, and the reſt.

5. Where it is to be noted, that not-with-ſtanding diuers Saints, guided and inſtructed by the Holy Ghoſt, haue foũd out, and left to their Succeſſours, diuers formes and meanes to facilitate the way to perfection, & to get all vertues in higher degrees, ſome by flying from occaſions of imperfection, & others by ouercomming them; wherupon haue followed the different Rules, Habits, and Names of Religious Orders (all which profeſſe the ſtudy of Perfection, and are ſo many ornaments of Gods Church, and Caſtles of refuge,

ſuge, for all ſorts of natures, cõplexions, qualityes, and conditions of Chriſtiã people, of both ſexes, that aſpire to cleaneſſe of hart, perfect Charity, and particuler friendſhip and familiarity with Almighty God:) yet beſides theſe, euery other Eſtate, aſwell Eccleſiaſticall as Secular, from the higheſt to the loweſt, in all Chriſtian Cõmonwealths, hath his particuler excellency and perfection, which all thoſe who be of that Eſtate, ought to know and aſpire vnto. As the Prince or Magiſtrate to excell in prouidence, and zeale of the common good: The ſubiect in confidence, & conformity &c.

6. And all Eſtates (whether they be Eccleſiaſticall or Secular) high or low, are bound to pro-

procure this generall Christian perfection; which consisteth in the profession of true fayth, in the loue of God aboue all things, and of our Neyghbour as our selues; and in the exercise of all other true Christian vertues; as of confidence in Gods mercy, as he hath appointed vs to receiue it; of Iustice towards all men; of Temperance and Modesty, with our selues; Patience in aduersity; of Humility, & the like, that be common to all Estates & Degrees, and necessary for all men, as it is for all to auoyd the contrary vices, and whatsoeuer any way belongeth, or induceth to sinne.

7. This Christian perfection, taught by Christ our Sauiour, and his Apostles, indiffe-

rently to all Christians, as may be seene in the Ghospell and Apostolicall writings and traditions, we are all bound to haue, (at least in desire) and to procure it in effect, with all possible diligence, as much as humane infirmity will permit; & to ascend, and go forward in the degrees aforesaid, signified by these wordes of the Holy Ghost: *Iusterum semita, quasi lux splendens, procedit, & crescit vsque ad perfectum diem.* The way of iust men (such as loue God, and serue him in truth) is like the morning light, which goeth forward & increaseth till it come to the brightnes of midday.

8. And they which attaine to this purity and brightnes (as by Gods assistance many doe, though

though in different measure in euery estate of the Catholike Church) such are in the next disposition, and degree to Heauē, when they shalbe called out of this miserable world: and may with farre better ground, hope to come thither, by Gods mercy, hauing followed S. Peters rule, and *made their vocation and election certayne by many good workes, done in grace, and for the loue of God*: then the worldly Protestant, or Puritan, who hath no good worke at all that may auayle him for eternall saluation: nor any other title, to hope for mercy or reward, when he commeth to dye, but a solitary, fruitles, imaginary faith, or presumption, supported only with erroneous interpretation of some

text of Scripture, ill vnderstood, and violently drawne out of all purpose and sense, to confirme (in apparence) that which indeed neyther is, nor can be true; an old deceit of the Diuell, euen since the Apostles tymes, in whose dayes also were found some idle braynes, that full of pride, ambition, and errour, *interpreted the holy Scriptures, which they vnderstood not, to their owne perdition, & of others:* As the dreame of *Iustification by sole faith*, suggested by the same commō enemy, to a dissolute and drunken *Apostata* Friar *Martyn Luther*, who if he had had eyther sparke of grace, wit, or honesty, would not haue runne out of his Religion, as he did, and for the excuse of his owne sinnes, opened a way

away to ignorant ſenſuall people, to runne headlong to damnation, vpō this ſuppoſed groūd, or weake (God wot) and ſlender warrant, wherupon to ſet vp a mans reſt, and aduenture his ſoule, eſpecially at the tyme of his death, when the laſt errour can no more be remedied. For as the tree falleth to the eaſt or the weſt, ſo it muſt lye. And as we end this life, in the ſtate of Grace (which cannot be out of the Catholike Church) or otherwyſe, ſo muſt we liue in the next, in felicity, or in payne for euer.

9. But this may ſuffice for the preſent, remitting to a particuler treatiſe, what is to be obſerued in the recollection aboue mentioned, as well for thoſe

which haue time to ſpare, as of others which haue leſſe: and what rules, and directions are conuenient, and how they are to be practiſed, by ſuch as deſire to liue and dye in the grace of God.

THE

THE SECOND PART of this Treatise, concerning also Confession.

Chap. I.

How to examine our Conscience, touching the Commandements of Holy Church.

HAuing examined our selues through the Commaundements of God, for our Generall Confession, as before; It resteth, that we briefly do the same, touch-

ing the Commandemẽts of Holy Church, and of the seauen Deadly Sinnes, with some other things belonging to Confession, necessary to be discussed by them who intend to make a sincere, and perfect reconciliation betweene God, and their owne soules, as often as they will frequent this Holy Sacrament of Pennance.

Six Commaundements thẽ there be in the Holy Church, which in a mãner are generall, & which we are bound to keep, ech man in his vocation and degree, becausẽ of the boundẽ duty which we haue to obey the Church, as our spirituall Mother, and those that are Rulers & Officers in the same, for that they are placed there, in Gods roome.

1. The

1. The first Commaundement is to heare Masse vpō Sundayes, & all other Holy-dayes which are obserued & kept holy, according to the custome of ech Prouince and Dioceſſe. This Commaundement is fulfilled in hearing one entiere Masse to the end, and (if it may be) the high Masse, and that which is of the present day and feast; & to heare the same with all reuerence and deuotion, and with good affections & motions in our hartes, desiring and calling vpon God for his holy Grace, & fully purposing to forsake all sinne, and wickednesse. And the same is broken in not doing or wilfully omitting any thing of this aforesayd, or in doing the contrary.

2. The second Commaun-

dement is to faſt all ſuch dayes as the Holy Church commaundeth: to wit, the whole Lent, except the Sundayes, the foure Ember dayes, the Eues and faſting dayes, and on Fridayes & Saturdayes to abſtayne frō fleſh, according to the cuſtome of the Country, and Dioceſſe wherin we liue. This Precept contayneth in it two things, to wit, Chriſtian Abſtinence or Sobriety, which is to eate once in the day meaſurably: And the diuerſity of ſuch meates as are to be forborne, as fleſh, egges, milke, or any of theſe, without neceſſity, and licence, according to the vſe of the Country. It is violated and broken, by not faſting on ſuch dayes aforeſayd, without ſome reaſonable cauſe, and by

by eating more then once; by eating before noone some notable great space of tyme; by eating ouermuch with some sensuall excelle, or with some euident curiosity and delicatenes; or by eating the night before more then ordinary, to defraud the fast following. Also in fasting by vndiscreet abstinences to some euident harme of the body; by fasting superstitiously and Iewishly; by eating flesh, egges, cheese, or whit-meates vpon forbidden dayes, without vrgent cause and necessity, or without leaue of the ghostly Father, or of the Phisitian; or by not absteyning from sinne on those dayes; or by not exercysing our selues in good and vertuous deeds vpō the same dayes,

namly in deuotion & in prayer wherby our fasting may be fruitfull vnto vs.

¶ Concerning the manner of obseruing the Friday, or Saturday Fast, it is to be noted, that because there are diuers fashions according to the diuersity of Countries, the well disposed Christian man must conforme and frame himselfe vnto the custome of the sayd Coũtry where he is abyding, if he will liue without offense of others, according vnto S. *Ambrose* his Rule; and therfore he must also confesse himself of any fault he hath done against such customes, specially if he did it with contempt, or with offence to others.

3. The third Precept of Holy Chunch, is to pay our Tithes,

thes, and Offerings such as of old customes haue been wont to be paid. And they offend against this Precept, and are bound to restitutiō, who pay not the same, or pay them with some defect, or with the worst; and this is vnderstood, of all such things as the custome of the Country is to pay Tithes off.

4. The fourth Commaundement of Holy Church, is to go to shrift once a yeare, at the last at Easter, and to be confessed to our owne Curate, Pastour, or to such as the Bishop shall appoint, except we haue licence to confesse our selues to some other. And this Precept is brokē by not cōfessing our selues at this tyme, or by making a fayned confession, or by confessing through con-

compulſion, and with an euill will; by not confeſſing to our owne Paſtour, or Curate, or to ſuch as he ſhall appoynt, except we haue leaue to chooſe our ghoſtly Father: or if we haue leaue, by choſing one of purpoſe that is vnmeete, or vnlearned, indiſcreet, peruerſe, of euill life, or not attēding to the thing he doth, nor giuing heed to his Cure, as he is bound.

5. The fifth Precept is to receaue the Bleſſed Sacrament at the tyme of Eaſter, or within eight dayes before or after, being of lawfull age, and well diſpoſed for the ſame. And this Precept is brokē, by not receyuing, or not confeſſing our ſelues before, nor making ſatisfaction, nor repenting our ſelues of our

ſinnes, or by not reconcyling vs to them whome we haue offended, if we mignt conueniently haue done it. As alſo, by cõming to the Sacrament with little Fayth, or without due reuerence and deuotiõ, or not being faſting from the mid-night before, or by receyuing at the hãds of any other, then of his owne Curate, except he haue leaue therunto; and in not giuing account to his Curate how he hath vſed himſelf, if he haue receiued in any other place, for ſome occaſion.

6. The ſixt and laſt Commaundement of holy Church, is not to make or keep Weddinges or Mariages at ſuch tymes as are forbidden by the Church, to wit, from Aduent-Sunday, vntill

till the Epiphany, and from Ashwednesday, vntill Low-Sunday, and from the Munday before Ascension day vntill Trinity Eue, and vpon other dayes that are high Vigilles, Fasting dayes, and solemne Feasts. And they offend also against this Precept, who do not dispose themselues before with prayer, and good motions and deuotion to receaue duely the holy Sacramēt of Matrimony, and the blessings of Holy Church.

CHAP. II.

Of the seauen deadly Sinnes: and first of Pride.

PRIDE is an inordinate desire of Honour & Excellencye: and Deadly sinne is commit-

mitted heerin, by not acknowledging God for the giuer of all goodnes, or good things which a man hath, and in being vngratefull vnto him. Also for a man to pretend more his owne honour, thē the honour of God, eyther in the good things that he doth, or in the euill that he refuseth to do. Likewise in desiring Honours, Offices, Dignities, Estates, and Prehemineces, to the end only to commaund and to be had in reputation, and to be honoured not hauing respect to his owne worthynes, aptnes, or desert, nor to the meanes wherby he procureth the same.

Againe, to prayse and thrust himselfe into such dignityes and roomes, by inuenting new deuises,

uiſes, and attempting great enterprizes without good ground, and crauing of aid and aſſiſtance from God.

In holding opinion of himſelfe, that he is ſingular and paſſing excellent in his owne good qualityes, and that no man can match him, nor be found equall vnto him.

In deſpyſing or diſdayning his Neighbours by word or deed, as no way to be compared vnto him.

In attributing to himſelfe, or reioycing that other do attribute vnto him honours, and dignityes that are not conuenient for him: in boaſting himſelfe of the ſame, or of any other euill thing that he hath done; in beating ouer great pompe and coũtenance

nance eyther in apparell, diet, or retinue, or in the behauiour of his owne perſon, in taking indignation to his Neyghbours for that they do not reuerence and eſteeme him. In deſiring to goe before his equals, or to make himſelfe equall, and not to acknowledge his betters; in diſdayning his inferiours; to be grieued that they be placed by him in any thing that he doth, be it good or ill.

To wax fond and vayneglorious in proſperity, and to murmure and grudge in aduerſity, making no accoũt what he doth deſerue: to diſdayne himſelfe of the office and vocation that he hath, thinking that he is worthy of a better: To fayne and counterfeyt Holynes when he hath

none:

none: To hide and couer his faultes when as he is bound to manifeſt them. Alſo they offend in Pride who are wranglers & contentious perſons, that will haue their owne will and mind in all places; and they that are curious to know ſtrange and vayne things; and they that will not frame and conforme themſelues vnto the iudgment & order of their Superiours, but be diſobedient vnto them.

The way to auoyde & ſhun this ſinne, is by the vertue of Humility, which is the beginning and foundatiō of all Chriſtian building, and conſiſteth in a certaine true knowledge of our ſelues, and of God, in our will and deſire to be ſubiect to God, and to his Law; in obeying & follow-

following our Superiours, and ſuch as haue learning & knowledge: in not deſiring to go before our Equales, nor to deſpiſe our Inferiours, hauing ſuch opinion of our ſelues and our affaires, as may ſtand with Chriſtian modeſty, exerciſing our ſelues often tymes in humble thinges, and breaking the ſtubbornes of our owne will, hauing alwayes before vs the example of IESVS Chriſt, and of his Croſſe, & the example of his holy Saints to follow them; and by hauing alwayes our owne defects and faultes before our eyes, and how much we are bound vnto our Lord God.

CHAP.

CHAP. III.

Of the Sinne of Ire, or Wrath.

VVRath is an inordinate desire of reueng. And all branches and particular mẽbers heerof, are spoken off before in the examination of our Conscience vpon the fifth Commaũdement, and therfore it shall not be needfull heere to make other peculiar Considerations of the same.

The remedies heerof, are the very same, that serue for Pride next aboue mentioned, and withall the vertne of Patience, and continuall consideration of the Crosse of Christ, by which our Pride & Anger of hart must be crucifyed.

CHAP.

Chap. IIII.

Of the Sinne of Enuy.

ENuy is a ſadnes or inordinate griefe for the proſperity of our Neighbour, or els an inordinate ioy for his harme, domage or aduerſity. This ſin is directly againſt the fifth, the ſeauenth, and eight Commaundement, for example: for when our Enuy is againſt the goods of the body, it is againſt the fifth Commaundement: and when it is againſt the proſperity of good name, it is againſt the eight: & when it is of the goods of fortune, it is againſt the ſeauenth. But whē it is ofthe goods of grace, then it is a Diueliſh ſin, which is againſt the holy Ghoſt.

The

The Penitēt muſt examine himſelfe well, what he can accuſe himſelfe off heerin, and the Cōfeſſour likewiſe what he may enquire off touching the ſame.

The wickednes of this more diueliſh then humane ſin (which doth ſo much abaſe and corrupt the bounty of mans hart) is cured with the vertue of Charity, the moſt principal of all vertues, and the which moſt of all doth make vs like vnto God, & doth truely make him that hath it, the true Scholler of Chriſts ſchole; the which vertue is no other thing, but a certayne heauenly fier and heate, which enflameth the hart of man (being capable of God) to the loue of God, for his owne ſake, & of our friendes and enemies, & all other things for him.

CHAP.

Chap. V.

Of the Sinne of Luxury.

Lvxury is an inordinate desire about bodily pleasures, specially the pleasures of touching. In the sixt Commaundemēt we haue at large spoken of this sinne, and of all the branches therof, in the former examinatiō of our Conscience.

Chap. VI.

Of the Sinne of Gluttony.

Gluttony is an inordinate desire about the pleasures of the Tast: And all such doe offend therin who place ouermuch care and diligence in seeking and prouiding for meate

and drinke. Likewiſe ſuch as eate and drinke more then is neceſſary for their health, & ſuch as eate and drinke more then is meete for their eſtate and quality. Alſo they that eate & drinke for ſome inordinate purpoſe, as for carnall pleaſure, or the like, or do ſeeke for exquiſite meates to pleaſe their delicious appetite, hauing no need thereof. Alſo ſuch as feede with vnhoneſt, vncomly or foule geſtures & faſhions, mockings, ſcoffings, toying, and ſuch like manners. It is a ſinne alſo to mingle any thing in meates that may make others to be diſtract, or beſide themſelues, or to be a meane, or cauſe that ſome other do any of theſe things: alſo to breake the faſting Dayes and Vigilles, wherof we haue

haue ſpoken before.

This beaſtly ſinne, as alſo the ſinne of Luxury that commonly followeth theron, may both be expelled by the cõtrary, to wit, the vertue of Tẽperance, which conſiſteth in the moderate vſe of eating and drincking, and of other things of the Taſt, hauing reſpect to our good health, and diſpoſition of body, cuſtome, eſtate, age, and ability, according as reaſon, good diſcretion, and wiſdome ſhall teach, without any notable exceſſe.

Alſo both theſe ſinnes are orderly expelled with the exerciſe of Chriſtian Faſting, which cõſiſteth in chaſtizing & bringing into ſubiection the body, with abſtinence of meates, by good diſcretion, and without ſuper-

ſtition, making the fleſh ſubiect to the ſpirit, that it rebell not againſt the ſame.

CHAP. VII.

Of the Sinne of Auarice, or Couetouſnes.

AVarice is an inordinate deſire of getting and keeping mony, riches, or other worldly goods. And heerin do offend all Symoniacall & ſacrilegious perſons, theeues and robbers, and ſuch as vſe wicked and vnlawfull trades of vniuſt gaines, as Vſurers, Baudes, and the like. They who withhold that which is an other mans: They that borrow and pay not againe when they can: They that keep backe or deceiue any man of a thing layd

layd to pawne, or a thing loſt or layd vp to keep, and put in truſt with any man, againſt the will of the owner. Alſo they that do not ſpend in due tyme & manner, as is meet for their eſtate: They that are not liberall towards the poore, in due order of charity, according to their ability: and they that ſet their whole mind and ſtudy in getting, or keeping of caſuall goods of the world, & forgetting their owne ſoules, and God.

The reſt that toucheth this ſinne, we haue mẽtioned in the ſeauenth Commaundement: & this ſinne is auoyded by the exerciſe of three morall vertues, Iuſtice, Liberality, and Mercy. For Iuſtice or Righteouſnes, is that vertue which giueth to ech

man that which is his, & withhouldeth nothing that is anothers. Liberality, is that by which these temporal goods are bestowed & spent, whē, where, and how, and to such as is conuenient. Piety or Mercy, is a certaine harty compassion of the necessityes and miseryes of our Neyghbour: wherby the hardnes of mind of the couetuous man is mollified, or at least moued and drawne, not to set his hart on these worldly goods, in getting or keeping of them, in such wise, that he loose God, who is our true good and treasure; but so to vse them as they are ordayned; which is, to spēd them as is conuenient, for the seruice of God, and profit of our selues, & of our Neyghbours.

CHAP.

CHAP. VIII.

Of the Sinne of Sloth.

SLOTH is a ſlacknes or loathing in beginning, or perſeuering to walke in the way of God: And in this ſinne do offēd the dull & weake ſpirited which euer find lettes and inconueniences in good things. Alſo ſuch as are could, lukewarme, negligent, euer in deſpayre, and ſuch wretches that will put thēſelues to no labour, nor to any thing that good is. Alſo ſlacke delayers who walke from day to day, differing good things; ſuch likewiſe as haue no regard of the good name of a Chriſtian, nor of the duty of their owne vocation, in the way and ſer-

uice of God, especially in prayer. Also they who reiect holy inspirations and good motions, and contemne the good counsayles of God, of Godly persons, and the examples of the Saints, and do not that which God and his spirituall Officers doe commaund. Also they that wholy loose and spend their tyme idly.

This accursed sin is auoyded by the exercise of the diuine vertue of Hope, through which a man doth attempt things that be hard, and aboue himselfe, apertayning to God and his Holy will. This vertue maketh vs to set naught by trauailes to remooue all impediments, contradictions & difficulties that may happen, and fall in the way. S. Paul calleth it an Anker; For it wor-

worketh that effect in the ſoule, which the anker is wont to doe in the Sea, in tyme of ſtormes and tempeſtes, that is, to hold and keepe the ſoule faſt and vnmouable in her good purpoſes, although vnto ſenſe, that ſeeme hard or almoſtimpoſſible, which we hope for, or els that be long delayed, or farre off, which we looke for: the which being the fruite of the Holy Ghoſt, it cánot be gotten nor kept without continuance in holy prayer: and therfore it is neceſſary, that the ſame be often vſed in the whole proceſſe and courſe of this perilous life, if we will not haue the Kingdome of ſinne to preuayle, and keep vs away from our beginning, which is God.

CHAP. IX.

Of ſinnes againſt the Holy Ghoſt.

ACcording to the definition of Doctours and learned Men, Sinne againſt the Holy Ghoſt is committed by one of theſe ſix wayes, the which may be reduced to the ſinnes aboue ſayd, if they be wel vnderſtood. Theſe they be:

1. To deſpayre of GODS mercy.

2. To preſume of our owne good deedes and merits.

3. To gaine-ſay the knowne truth.

4. To blaſpheme, attributing that which belongeth to God, vnto creatures, or contrary wiſe.

5. To

5. To enuy the good of our Neyghbour.

6. To be obſtinate, in hauing no will to do pennance.

Sinnes mentioned in the holy Scripture which doe crye vnto God for vengance, are foure.

1. To ſheed the bloud of Innocents.

2. To oppreſſe and perſecute the fatherleſſe children, & widdowes, and ſuch as haue no power to reſiſt.

3. The vices of vncleaneſſe againſt Nature.

4. To with-hould the wages of anothers labour.

CHAP. X.

Of the workes of Mercy. Whereof these seauen be Corporall.

1. TO giue meate to the hungry.
2. To giue drinke vnto the thirsty.
3. To cloth the naked.
4. To lodge the harbourlesse.
5. To visite the sicke.
6. To ransome captiues, & prisoners.
7. To bury the dead.

It is to be vnderstood, that we must vse these workes of Mercy towards the needy, when reaso and charity bindeth vs therto, & not to tarry till our Neyghbour be in extreme necessity, as some stony-

ſtony-harted people vſe to doe: For he that is come to ſuch extreme neceſſity, can ſcant take any profit by our charity. It is a ſufficient bonde for vs, to know that our Neyghbour is in perill to fall into ſome manifeſt greate harme, through ſuch neceſſity, and ſo to vſe our chariry towards him according to our ability, and not to content our ſelues in giuing ſome ſmall miſerable almes, as many are wont to doe. All theſe ſeauen Corporall workes of Mercy, are fulfilled by the vertue of charitable Piety, the which conſiſteth as we haue ſayd, in hauing effectuall compaſſion vpon the miſeryes, and neceſſityes of our Neyghbours, ſo farre forth as we are able: and if we can not help thē,

yet with our good will alwayes to keep the order which Charity requireth; and this is also especially fulfilled, in keeping the fourth, fifth, seauenth, & eight Commaundement, being well vnderstood; and so the penitent may accuse himselfe of the same, as he findeth his Conscience guilty.

The seauen Spirituall workes of Mercy.

1. To comfort the Sorrowfull.

2. To instruct and teach the Ignorant.

3. To counsayle those that haue need.

4. To forgiue the wronges and iniuries that are done vntó vs.

5. To suffer and beare with the

the faultes of our Neyghbours.

6. To correct and amend the ſame friendly.

7. And to pray vnto God for them.

All theſe are to be done in due tyme and place, when reaſon requireth the ſame, & namly by keeping well the fourth, fifth, and eight Commaundement, being well vnderſtood.

Chap. XI.

Of the fiue Senſes, and Powers of the Soule.

Sinne is alſo cõmitted in the Senſes, and Powers of the mind; as for example:

1. In ſeeing. 2. In ſmelling. 3. In hearing. 4. In taſting. 5. In feeling.

Alſo

Alſo in wandring of the fanſie, and in the diſcourſes and imaginations of the mind: and in the two Powers of the ſoule, which are the *Vnderſtanding* and *Memory*: not for that they are properly ſinnes of themſelues, whereas in their owne actions, they vſe no freewill; but ſinne is ſayd to be in them, when we euilly apply them to vnlawfull vſes. And ſo there needeth not any particuler conſideration to be made of them, more thē that we haue already ſayd in the ten Commaundementes, and in the ſeauen Deadly ſinnes, to auoyd tediouſnes in the Reader.

CHAP.

CHAP. XII.

What is to be done after this forsaid Examen of our Conscience, & Confession of our Sinnes.

AFter the Penitent hath made his Confession or Shrift of all such sins as he thinketh himselfe guilty in his conscience, being truly and hartily sory therfore, and with full purpose and mind to forsake the same, and to auoyd all the occasions thereof: presupposing also, that he hath not fallen into any such reserued case by some sinne, but that his ordinary ghostly Father may assoyle him, and which must be reserued to his iudgmẽt; the Penitent with all humility shall aske Absolution, and Pennance of

of his ghostly Father (who sits there in Gods place and office) saying after this manner.

And in what-soeuer other māner I haue offended my Lord and Sauiour, besides that which I haue heere confessed, I would willingly confesse the same, if it came to my mind and knowledge: For God doth know that I haue many wayes offended him, which I doe not now remember: of all which I cry God hartily mercy, and aske him humbly forgiuenesse, and do beseech the blessed Virgin Mary, and all the holy Saints of Heauen, that by their intercession, they will help me to obtayne grace and forgiuenesse of God, and that you my ghostly Father will giue me pennance and Absolution,

ſolution, and pray to our Lord for me; and ſo make an end, adding the reſt of your *Confiteor*, thus:

Ideo precor Beatam Mariam &c. or, *Therfore I beſeech &c.*

After the ghoſtly Father hath giuen Abſolution, which conſiſteth in theſe words: *Ego te abſoluo in nomine Patris, & Filij, & Spiritus Sancti. Amen*, receauing the ſame with great fayth and deuotion, and belieuing ſted-faſtly that God worketh therin by the merites of his moſt bleſſed Sonne Chriſt Ieſus, he ſhalbe attented to the pennance and good leſſons, which the Prieſt ſhall giue him, and without delay fulfill the ſame, if he may conueniently, or els as ſoone as he can; giuing alwayes due thanks

vnto

vnto our Lord. And ſoe from thence-forward he muſt with all diligence procure the amendment of his life, asking with all his hart, and moſt inſtantly, the grace and help of our Lord God therunto, without the which no good thing can be done.

CHAP. XIII.

A PRAYER

To be ſaid before we go to Confeſſion, or when we deſire to haue true Contrition.

O Moſt worthy Redeemer and Sauiour of Mankind, I a vile, and wretched ſinner, in hope of pardon and abſolution, humbly proſtrate my ſelf before thy ſacred Feete, confeſſing vn-

to

to thee, and accuſing my ſelfe of all my faultes, and heynous trãſgreſſions, wherwith vntill this houre I haue offended my Lord and maker, that I haue not trẽbled to commit thoſe execrable ſinnes, for which thy ſacred Body (ſweet Ieſu) endured ſo great paines and torments vpon the Croſſe.

I confeſſe my great Ingratitude, that I haue byn vnto this houre ſo vnthankefull to thee, & to thy Father, for all thy loue, graces, and benefits beſtowed vpon me, that thou haſt patiently ſpared me ſo long a tyme perſiſting in euill, and continuing my ſlothfulneſſe in doing good: that in thy mercy thou haſt tolerated ſo great contempt of thy Diuine will and Commaundements:

dements: yea ſo exceeding, and ſo boundleſſe hath byn thy charity, that inſteed of caſting me into Hell-fire (as for theſe my offences I had iuſtly deſerued) thou contrarywiſe haſt expected me to pennance, and amēdment of life.

For which cauſe, how often haſt thou knockt at the doore of my hart, by thy heauenly inſpiratiōs? how often haſt thou preuented me with thy bleſſings, allured me with comforts? drawn me with fauours? yea euen forced me many tymes by croſſes & afflictions, to ſeeke vnto thee? and yet neyther hath my flinty hart byn mollifyed therewith, nor my will reclaymed. A wonder it is, that now at laſt, comming to ſee the fouleneſſe of my

ſinnes, my very hart doth not burſt with extremity of Contrition.

Hath Hell it ſelfe ſufficient tormẽts to puniſh ſuch wickedneſſe? and to take vengeance of ſuch exceeding ingratitude? Vnworthy I am to be called thy Creature, or whome the earth ſhould beare, much leſſe affoard nouriſhment, and things neceſſary for preſeruation of my life: nay doubtles, had not thy great Mercy with-held them, both Heauen and Earth, the Elemẽts and all Creatures had long ere this taken vengeance on me for ſuch horrible contempt and abuſes.

O how many thouſands in the world, by thy righteous iudgements, are already condẽned

ned to the neuer-ending tormẽts of Hell-fire, who neuer came neere vnto the measure of my grieuous transgressiõs! yea, who in comparison of me a sinnefull Wretch, might rather be Saints in Heauen, then damned soules adiuged, as they now be, vnto eternall perdition!

But, O my most mercifull Father, O God of pitty & compassion! In vnfeygned sorrow and remorse of conscience for all my misdeeds, I prostrate my selfe at thy feete, hũbly beseeching thee to be reconciled vnto me; to pardon all my offences, both new and old; to looke vpon me a miserable & wrecthed sinner with the eye of mercy, as thou didst the penitent Publicã, the sinner Magdalen, and the Apostle

Apoſtle that thrice denyed thee. Be pleaſed to admit me againe vnto thy grace and fauour.

O my Lord, I humbly beſeech thee to worke that ſpeedily in me, for which cauſe thou haſt ſo long ſpared me, and to which from eternity thou haſt ordayned me. Woe is me, that I ſhould leaue ſo louing, and ſo kind a Father, who hath neuer ceaſed to procure my good: that I haue refuſed to beſtow vpon him my hart, who would haue made it a temple, and an habitation for his owne ſollace and aboade, which by keeping from him, my ſelfe hath defiled with much filth and corruption; yea made it a veſſel of impiety, a ſtew of vncleane thoughts and cogitations. In a word, I con-

 feſſe

feſſe my ſelfe to be the moſt vnworthy creature vpon earth, yet will I throw my ſelfe into the ſea of thy mercy, for as my ſins be numberleſſe, ſo be thy mercyes endles.

O moſt louing Father, if thou wilt, thou canſt make me cleane. Heale the woundes of my ſoule, for vnto thee doe I open my ſoares. Remēber thy ſelfe, ſweet Sauiour of that comfortable ſpeach, pronounced by the mouth of one of thy Prophets: *Thou haſt committed folly with many louers, yet turne thee againe vnto me, and I will receaue thee*. Much confidēce haue I in this thy ſweet & comfortable ſaying, and with all my hart doe I returne vnto thee, as if to me, and none els this promiſe had byn made.

I am

I am that defiled ſoule, I am that prodigall child, I am that vnfaythfull ſeruant who haue ſeparated my ſelfe from thee the Father of lights, frō whome all goodneſſe doth flow: I haue forſaken the fountayne of liuing waters, and haue digged vnto my ſelfe Ciſternes which will hold no water; contenting my ſelfe with ſuch barren comforts as the creatures did affoatd me; ſuch momentary & fading pleaſures, as to the great detriment of my ſoule, I haue tryed to be lighter thē chaffe, & more vaine then vanity it ſelfe.

But what is paſt, my gracious Lord, let it, I moſt humbly beſeech thee, be cancelled and forgotten, and for the tyme to come, let there be an Eternall lea-

gue of friendſhip, and amity betwixt vs: namely that thou wilt vouchſafe to be my merciful Father, and that I againe may be thy obedient Child.

O Lord, I doe not aske of thee Riches, Honours, or long life, but only this, eue this thing alone, which with all poſſible importunity I vrge, and neuer will ceaſe to beg, that from this preſent houre to my liues end, I may neuer more offend thy diuine Maieſty, or defile my conſcience with any mortall offence.

Graunt I beſeech thee, to a poore ſinner this his hũble ſuite, for the Merits, Death, and Paſſion of thy onely beſt beloued Sonne Chriſt Ieſus, my only Sauiour and Redeemer; to whō with

with thee and the Holy Ghoſt, three Perſons & one euer-liuing God, be all honour and glory, now, and for euer. Amen.

CHAP. XIIII.

SEAVEN GODLY CONSIDERATIONS

for the auoyding of Mortall Sinne, accommodated to the ſeauen dayes in the weeke.

SVNDAY.

Of Eternity.

O! O! O! Eternity! How ſeldom art thou conuerſãt in the minds of men! Agayne I ſay, how ſeldom art thon conuerſant in the minds of men!

2. O Eternity! Alas Eternity! What ſhall I ſay! Or how ſhall I ſay! Who ſhall expreſſe, who ſhall conceaue, what is Eternity!

3. I thinke a thouſand yeares: I thinke a thouſand tymes a thouſand: I thinke as many yeares, as there be momentes in all the tyme from the beginning to the end of the world, and yet all is nothing to Eternity.

4. O Eternity! Alas Eternity! Who ſhalbe able to abide in Tormentes for Eternity! And who will not deſire to be in ioy for Eternity!

5. I would faine ſpeake, & I know not how to ſpeake. As long as God ſhall be God, ſo long ſhall the tormentes of Hell endure: as long as God ſhalbe God,

God, so long also shall endure the ioyes of Heauen.

6. How long shall this be? O Eternity! Eternity! It cánot be spoken: It cannot be conceaued: It cannot be once imagined or thought. O Eternity! Eternity!

MVNDAY.

Of the grieuousnes of Mortall Sinne.

IF by diuine permission, after the day of Iudgment the teares of a damned soule for one mortall Sinne only, should be gathered and kept, and that the sayd damned soule should for euery houre night and day, let fall but one teare only, at length those teares would be equall to the Ocean.

Conſider then theſe circumſtances following.

1. Good God! what a horrible thing is Mortall ſinne!

2. That a damned ſoule in Hell, night and day, for ſo many worlds ſhould continually weep, and lament!

3. That at laſt he ſhould fill the whole Ocean with his teares!

4. That after he had filled it once, he then is to begin to fill it agayne, and agayne!

5. And all this while to abide in the moſt cruell paynes of Hell, wherewith no torments, or death in this world, can once be compared!

6. Where not one in Heauen, or Earth, is to be found, that

that will once bewayle or comfort him all this while!

7. Where likewiſe there is not one damned ſoule in Hell, but doth continually triumph and inſult ouer him!

8. Where not any one of the Diuells will remit the leaſt iote of his rigour and cruelty towards him!

9. Where continually he ſhall ſee nothing but Diuels, dãned ſoules, and torments!

10. Where be moſt intollerable ſtinckes, and filthy ſauoures!

11. Where for looſing the opportunity of his ſaluation, his conſcience ſhallbe perpetually vexed and tormented!

12. From whence there is no hope of euer eſcaping, or

Conſider then theſe circumſtances following.

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4. That after he had filled it once, he then is to begin to fill it agayne, and agayne!

5. And all this while to abide in the moſt cruell paynes of Hell, wherewith no torments, or death in this world, can once be compared!

6. Where not one in Heauen, or Earth, is to be found, that

that will once bewayle or comfort him all this while!

7. Where likewiſe there is not one damned ſoule in Hell, but doth continually triumph and inſult ouer him!

8. Where not any one of the Diuells will remit the leaſt iote of his rigour and cruelty towards him!

9. Where continually he ſhall ſee nothing but Diuels, dãned ſoules, and torments!

10. Where be moſt intollerable ſtinckes, and filthy ſauoures!

11. Where for looſing the opportunity of his ſaluation, his conſcience ſhallbe perpetually vexed and tormented!

12. From whence there is no hope of euer eſcaping, or

end of paine!

13. And all this for one only Mortall ſinne! &c.

The Application.

VVHat then ſhould we not do, to fly this Mortall ſin? And if at any tyme we ſhould through frailty fall into it, preſently to expiate the ſame, by true Contrition & humble Cõfeſſion thereof, with a ſtedfaſt promiſe neuer by the grace of God, to fall any more.

TWESDAY.

Of the feare of Mortall Sinne.

BLanch Queene of France, and Mother to Saint Lewis the King, did cõtinually admoniſh and charge him, being yet but a child, moſt diligently to take

take heed of any Mortall Sinne. If I knew (quoth ſhe) that thou wouldeſt euer in all thy life cõmit but one Mortall ſinne, I had rather euen now ſee thee dead heere at my feet, thẽ liue. Which godly precept of his holy Mother, tooke ſo deep roote in his hart, as that it is though he neuer tranſgreſſed the ſame.

Ponder the Circumſtances and Application, as before.

WEDNESDAY.

Of the Horrour of Mortall ſinne.

SAint Anſelme Biſhop of Cãterbury, was often wont to ſay. If (quoth he) on the one ſide I ſhould ſee Hell, and all the Torments thereof; and on the

other ſide a Mortall ſinne, and muſt needs chooſe one of them: I had rather go into Hell a thouſand tymes, then cõmit but that one only Mortall ſinne.

The Circumſtances, and Application, as before.

THVRSDAY.

Of the Vglineſſe of Mortall ſinne.

THe ſoule of Man who is in the ſtate of Grace, is the Tẽple of the Holy Ghoſt, glorioufly beſet with many lights, wherin the Holy Ghoſt himſelfe doth ſit. If he commit but one Mortall ſinne, preſently as with a whirlwind thoſe heauẽly lights are put forth, and the roome is filled with intollerable ſtinkes, dark-

darknes and ſmoke, the Holy Ghoſt withal his Bleſſed Spirits departing thence; and the Diuells preſently flock thyther in troopes, who diſturbe, breake and defile the ſame with all māner of filth and vncleaneſſe.

The Circumſtances, and Application, as before.

FRIDAY.

Of the infinite good, which Mortall ſin doth depriue vs.

LEt vs conſider of what infinite good Mortall ſin doth depriue vs, and it will ſtrike into our hartes a perpetuall horrour to thinke thereof.

1. Firſt it robbeth, & ſpoyleth vs of the grace of God our

Maker, and of his Fatherly prouidence.

2. It depriueth vs of the participation of the merits of the Sonne of God, vntill we become his friend agayne, by hũble Confeſſion.

3. It ſpoyleth vs of the ſweet familiarity, and gifts of the holy Ghoſt, and his vertues infuſed.

4. Alſo of all fauours and graces of the Bleſſed Virgin Mother of GOD, and of all the Saints.

5. Alſo of the Communication of all the ſpirituall goods of the holy Catholike Church, and the faythfull Members therof.

6. Alſo of all the merits, labours, paynes, and fruits of our owne workes.

7. Alſo

7. Alſo of the patronage & defence of our Angell-keeper, & of all other Saints our Patrons, and Patroneſſes.

8. And laſtly of euerlaſting life and glory.

The Circumſtances, and Application, as before.

SATVRDAY.

Of the infinite euills, and miſeries that Mortall ſinne bringeth.

LEt vs conſider the infinite euills, that Mortall ſinne bringeth vnto man, and how therfore the ſame is worthily to be auoyded.

1. Firſt it maketh man, who was before the moſt deare and beloued friend of God, to become

come his deadly Foe, and Enemy.

2. It maketh him a ſlaue to Sinne.

3. It maketh him alſo the bound-ſlaue of the Diuel himſelfe.

4. It ſheweth vnto man, how worthily he is blotted out of the booke of life.

5. Alſo it throwes & heapes vpon the damned ſoules, all ſhame, contrary to the guifts & graces of a glorious body.

6. In the laſt day of Iudgment, before all the world, it placeth the portiõ of man, with that of Hypocrites.

7. Laſtly, it fines a man both in body and ſoule; & layes him faſt in perpetuall priſon of euerlaſting paynes, and tor-

ments

ments of Hell.

The Circumſtances, and Application, as before.

CHAP. XV.

ANOTHER MANNER *of Examining ones Conſcience, by Thought, Word, and Deed.*

FIrſt of all let him Examen himſelf about his owne Cõfeſſion, if he haue omitted any ſin in his laſt Confeſſion, eyther through forgetfulnes, or malice, which now he remẽbreth. As alſo if he haue truly performed the Pennãce enioyned him by his ghoſtly Father, and obſerued his good directions, for the auoyding of ſinne. Then proceed as followeth.

Towardes

Towardes God, and firſt by Thought.

IF he haue had any doubt, or curioſity in matters of Faith, or hath giuē credit to Dreames, Sooth-ſayings, or other Superſtitions.

If he hath had that memory of which he ought, particularly in the morning when he riſeth, and the euening when he goeth to reſt: asking pardon of his ſins, and commending himſelfe with ſome prayer to God.

If in his troubles and neceſſities he hath had confidence in God, and yeelded him thankes for the benefits receaued.

By Wordes.

THoſe that are bound to rehearſe their Office, or other

ther Prayers: if they haue ſayd them with due deuotion and attention.

If he haue named vainely the name of God, or complayned of him, and of his prouidence when he was in aduerſitie: and if he hath ſpoken with ſmall reuerence of Saints, and of ſacred things.

If he haue ſworne without reuerence, or truth, or neceſſity: and what intention he had in ſwearing.

If in any accident cõcerning the honour of God, he haue omitted for any humane reſpect to ſay & ſpeake that which was agreable vnto his glory, eſpecially at ſuch tymes as he could, & was bound to doe it.

If he haue made any Vowe that

that he hath not obſerued.

By Deedes.

IF on Holy daies he hath attended with particular care vnto Deuotion, and to the Honour of God: and particularly if he haue heard Maſſe, and procured that ſuch as are vnder his charge, haue alſo heard Maſſe.

If vpon the Holy-dayes commaunded, he hath laboured, or cauſed others for to labour, or to doe any forbidden worke.

If he haue kept the Vigils, & obſerued duely the Faſtes of the Church.

If in reſpect of his health, or of any other thing, he hath vſed any ſuperſtition.

CHAP.

Chap. XVI.

Towardes his Neighbour. And firſt by Thought.

IF he haue byn ready to think euill of others, and if in matters of importãce, he haue made any raſh iudgment.

If he haue borne hatred or rãcour towards any man.

If he haue deſired death, or other harme, or hath had a mind to doe any diſpleaſure to any man.

If he haue enuied others, being ſory for their good, or reioycing at their euill.

If he haue had any diſordered affection, or ſenſuall, or carnall loue towards any perſon.

By

By Wordes.

IF he haue murmured, or detracted the good name of others: or falſely, or not with right intention, hath ſpoken euill of others, or reuealed their ſecret ſinnes.

If he haue ſpoken euill of his Prelates and Princes, or murmured againſt them.

If he haue giuen eare vnto others which did murmure, or ſpeak of vnlawfull things, being cauſe, with his hearkning, that they went on in ſuch ſpeeches.

If he haue omitted to vſe due correctiō to his Neighbour, whē he was bound, and able to performe the ſame.

If he haue ſpoken vntruthes, or with preiudice of others, exaggerated

aggerated matters more thē they were.

If he haue ſpoken iniurious wordes, or mocked, or ſcoffed, or curſed others: or wiſhed any harme to his Neighbours, eyther aliue, or dead.

Thoſe which are Parents or Rulers of families, if they haue curſed, or wiſhed any euill to their children, or others of their family: or if they haue not reprehended them when it was conuenient, or procured to make them learne whatſoeuer a Chriſtian ought to know.

If he haue flattered others, or giuen them euill counſaile, prouoking them to euill, or hindring them from that which is good, or in any other ſort, cauſing them to be diſſolute, or to com-

commit any ſinne.

If he haue ſpoken of ſuch things as are laſciuious or vnſeemely: and if heerin he haue giuē any euill edification, or ſcandal to his Neighbour.

By Deedes.

IF he haue been diſobedient to his Father or Mother, or Superiours, and haue not caried them that reſpect and honour that is due.

Thoſe that haue a family, if they haue behaued themſelues euill towards the perſons therof: or neglected to correct them in things that concerne the offence of God, and the hurt of their ſoules.

If he haue ſuffered himſelfe to be ouercome with choller: & if he

if he haue done, or cauſed any euill to others.

If he haue taken, or vſurped any thing of others, or receiued the hire of others, or broke lawfull promiſes.

If in buying or ſelling he haue vſed fraude and deceit: or in other ſort damnified his Neighbour in Temporall things.

If he haue omitted to giue almes, and ſuccour the poore, according to his ability.

If for any feare, or humane reſpect, he haue left vndone any worke appertayning to the glory of God, his owne, or his Neighbours ſaluation.

CHAP. XVII.

Towardes himselfe, and first by Thought.

IF he haue esteemed himselfe of more worth or goodnes thē others, for any inward or outward good, which he thinketh he hath: taking therein vaine glory, & desiring to be for that cause more esteemed or commēded then others.

If he haue lingred in idle, vaine, or ambitious thoughts, taking therin delight: or desired inordinately Honours, Riches, Dignities &c.

Concerning Chastity, if he haue had temptatiōs of the flesh, or any euill desire, or vncleane thoughts, in which he had stayed,

ed, or taken delight, not presently reiecting them.

By Wordes.

IF he haue willingly spoke of himselfe, and of his owne affaires, amplifying, or praising the same.

Or of idle iesting, or vnseemly talking.

If for any impatience, or despaire, he hath called on the Diuell, or wished any harme to himselfe.

By Deedes.

IF with beholding, ot touching, or by other way, he haue giuen occasion of any temptation: or if he haue done any other sinne against Christian modesty.

If he haue giuen occasion vnto any nightly pollutiō, or take any delight therein.

Those which are yong, and especially women, if they haue vsed superfluous dressings for vanity, or with intention of pleasing others.

If in eating or drinking, he haue made any excesse: or desired exquisite things, vsing ouermuch solicitude to satisfie herein rather his sense, then his necessity.

Or in losse of tyme, or euill spending therof in vnlawfull games, and other inconuenient pastymes.

If he haue conuersed with dissolute persons, which prouoke him to euill: or if he haue entred into any occasion or daunger of sinne.

If

If he haue read any laſciuious or prohibited Bookes.

Beſides all theſe foreſaid things: ſuch as haue offices, or particuler degrees, and exerciſes, muſt examine themſelues of the defaults which therin are wont to happen, according to the obligation of euery one.

Finally, concerning this Examen, it is expedient to admonith this one thing: that when a man hath examined himſelfe, it is not neceſſary afterwards, neither ought he when he confeſſeth, to diſcourſe through all theſe points: but it ſuffiſeth to accuſe himſelfe only of thoſe, whereof in his examining he found himſelfe faulty. For it is not meant by this Examen, to make mens conſciences become

ſcrupulous, but ōly to ſet down that which may ſerue for all: although it be certaine, that in ſome of theſe points, all perſons are wont to offend.

Of the ſorrow for ſinnes.

AFter that thou haſt examined thy ſelfe, making reflection of thoſe ſinnes which thy Conſcience is a witneſſe of againſt thee: Firſt thou ſhalt cōceaue therof a confuſion in thy ſelfe, conſidering thy ſmall amendment and ſpirituall profit, wheras going ſo oft to Confeſſion, notwithſtanding thou neuer wanteſt matter to confeſſe, but rather alwaies findeſt in thy ſelfe the very ſame defects. For which reaſon thou haſt great cauſe to feare, that thou goeſt not

not with that ſorrowe and effectual purpoſe which were cõuenient, but rather for a certaine cuſtome. Wherfore thou regarding ſo little thy amendment, it is to be feared, that God will with-draw frõ thee his grace, and it ſhalbe ſaide vnto thee: Becauſe thou art luke-warme, I will begin to vomit thee out.

Then conſidering the great Torment, thy moſt louing Redeemer, hath ſuffered, for to draw thee to his loue, and to the obſeruation of his holy Cõmaundements, ſeeing how thou doſt thus render him euill for good; thou ſhalt conceaue ſorrow of thy ſo great malice and ingratitude, and humbly asking pardon, thou ſhalt deſire him, that he will vouchſafe with his

heauenly grace to reforme thy affections and euill inclinatiõs: that for the tyme to come, thou mayſt no more offend him.

Finally, thou ſhalt make a firme purpoſe to amend thy life, asking of his diuine Maieſty grace, and helpe for that effect.

CHAP. XVIII.

A BRIEFER METHODE of CONFESSION, for thoſe who frequent the ſame often.

HE that is accuſtomed to cõfeſſe often, muſt be very carefull of 4. things.

Firſt, of the due examen of his Conſcience. 2. Of cõpunction & ſorrow for his ſinnes, 3. Of the Confeſſion it ſelf, that it be briefe

briefe, humble, and ſincere. 4. Of good purpoſe, & true endeauour to amend.

This done let him come hũbly to his Ghoſtly Father, and kneeling downe at his feet, ſay, *Benedicite: Confiteor Deo Omnipotenti &c.* in Latin or Engliſh as he beſt can, vntill the wordes *Mea culpa &c. Then ſay:*

Firſt I accuſe my ſelfe, that I come to this Sacrament of Pennance not ſo well prepared as I ought to doe, for which I aske God hartily pardon.

I accuſe my ſelfe, that I haue not had ſuch ſorrow, and repentãce for my ſins paſt as I ought: for which I aske GOD hartily pardon.

I accuſe my ſelfe, that I haue not vſed ſuch diligence in the

dayly examining of my conſcience, and amendment of my life, as I ought to haue done: for which I aske God hartily pardō.

I accuſe my ſelfe, that I haue greatly offēded Almighty God, in that I haue not giuen him due thankes, for all his benefits that I haue receaued continually at his handes: for which I aske him hartily pardon.

I accuſe my ſelfe, that I haue not loued and ſerued him, with ſuch feare, and reuerence, and humility of mynd, in all things, as I ought to haue done: for which I aske him hartily pardon.

I accuſe my ſelfe, that I haue not made my prayers vnto him, with that alacrity and feruour of ſpirit as I ought, but haue byn very

very often, and voluntarily diſtracted, ſlouthfull, and could in my prayers, deuotions, and all other pious workes, and exerciſes: for which I aske him alſo hartily pardon.

I accuſe my ſelfe, for that I haue been proud, & vaine-glorious in my inward thoughtes and cogitations: for which I aſke God hartily pardon.

I accuſe my ſelfe, for that I haue been very negligẽt in putting away euill thoughts of ſũdry ſorts, and haue not endeauoured to keep my mind occupyed in lawfull and godly exerciſes, nor thought ſo humbly of my ſelfe, as I ſhould haue done: for which I aske God hartily pardon.

I accuſe my ſelfe, that I haue

not kept my ſenſes in ſuch narrownes & cuſtody, as I ought to haue done, eſpecially my eyes and my eares: for which I aske God hartily pardon.

I accuſe my ſelfe, for that I haue not ſpoken of other men, and their affaires, which that care, charity and affection, as I ſhould haue done, but rather haue diſcouered their defectes: for which I aske God hartily pardon.

I accuſe my ſelfe, that I haue not behaued my ſelfe ſo modeſtly in my actions, and conuerſation as I ſhould haue done, but haue ſpent many houres idly, in iangling, laughing, and idle diſcourſes, without profit to my ſelfe, or others: for which I aske God hartily pardon.

I ac-

I accuſe my ſelfe, that in my works I haue not purely ſought Gods honour and glory, but rather worldly reſpect, or ſelfe contēt therin: for which I aske God hartily pardon.

I accuſe my ſelfe, that I haue not frequented the holy Sacraments of Confeſſion, and Communion with that due preparation and reuerence, as I ought to haue done: nor heard Maſſe, or other ſpirituall Exhortations with that attention, and deuotion, as was fit for ſuch diuine Myſteries: for which I aske God hartily pardon.

I accuſe my ſelfe, that in my talke and diſcourſes, I haue not beene ſo carefull to keep my tōgue from vttering of ſome vntruthes nor from ſwearing by

Faith & Troth without neceſſity: for which I aske God hartily pardon.

For theſe, and all my other ſinnes and tranſgreſſions, wherinſoeuer and howſoeuer els, I haue offended my Lord God: & alſo for thoſe that at this preſent I haue forgotten, and through my negligence cannot call to remembrance, I aske him hartily pardon and forgiuenes, and of you my Ghoſtly Father, pennance, and abſolution.

Ideo precor Beatam Mariam &c. Or, Therfore I beſeech the Bleſſed Virgin &c.

If beſides this ordinary Methode of Confeſſion, thou ſhalt feele thy conſcience troubled or burdened with theſe or any other ſins, Mortall or Veniall, thou

thou muſt expreſſe thē diſtinctly & orderly, with all their due circumſtances, to the end thy Ghoſtly Father may truly iudge of them, and by impoſing condigne pennance, may abſolue thee, according to the rites of the holy Catholike Church.

A ſhort Prayer to be ſayd preſently after Abſolution.

LEt, O Lord, I humbly beſeech thee, this my Confeſſion be gratefull and acceptable vnto thy diuine Maieſty, by the merites of thy moſt bitter death, and paſſion, and by the interceſſion of thy Bleſſed Mother, and all the Saintes. And that whatſoeuer now, or at other tymes hath been wanting in me, eyther to the ſufficiēcy of Contriti-

trition, or to the purity and integrity of Confeſſiō, let thy pietty, and mercy, O Lord, ſupply the ſame; and according thereunto vouchſafe to abſolue me more fully and perfectly in heauen. To whome be all honour and glory, world without end, Amen. Sweet Ieſus. Amen.

CHAP. XIX.

BRIEFE EXORTATIONS TO THE often frequenting of the Sacrament of Pennance, by certayne familiar ſimilitudes, or Examples.

HE that doth long tyme deterre the Confeſſion of his ſinnes, doth expoſe himſelfe to endure

endure moſt grieuous payne after his death, if it ſhould chance (as very often it doth) that he ſhould dye ſuddenly; but he that doth confeſſe often, is free from this danger.

If a King, to whome many of his ſubiects were indebted, entring into a Citty, ſhould offer an acquittance of all debtes, to all thoſe that would come, & aske their obligatiō, within the tyme that he were to tarry there; & that after his departure thēce, there ſhould be no hopē to haue remiſſion, but euery one ſhould pay and ſatisfy to the vttermoſt farthing; euery one (no doubt) would willingly haſten to get his obligatiō freely graūted him, eſpecially whē he ſhould know that the tyme of the Kinges departure

parture were vncertayne; and he would make moſt ſpeed, that ſhould find himſelfe deepeſt indebted: Euen ſo a ſinner doth behaue himſelfe very vnwiſely and fooliſhly whiles he yet liueth, if he do not rũne to Chriſt by the Sacrament of Pennance, to obtayne by this meanes the bill of his acquittance, according to the Prophet, who ſayth: *Seeke our Lord while he is to be found; call vpon him while he is neere vnto you.* And becauſe we run euery day in new debt, we muſt alſo oftẽtymes aske a new acquittance of payment, as long as our Lord remaineth with vs.

2. He that doth confeſſe but ſeldomẽ, doth giue to vnderſtãd, that he maketh ſmall account of God, whoſe wrath he feareth not;

not: & maketh more account of man, whome he cannot abyde to be offended with him. For he doth ſhew euidently that he cõtemneth him, whome he dayly offendeth, and yet thinketh little or nothing at all how to appeaſe and pacify him.

3. Good huſwiues euery day, or oftentymes a weeke at leaſt, doe ſweep the houſe, that the place where they dwell be not foule: ſo euery ones ſoule is the temple of the Holy Ghoſt, and therfore it muſt be often made cleane, for the Reuerence of ſo great and worthy a gheſt.

4. A Father would take it vnkindly, if his ſon ſhould defile a garment, that had coſt him much money and labour to get it,

it, and not rather ſtraightwayes bruſh of the leaſt duſt that falles vpon it: But our ſoule is a moſt noble thing, waſhed with the precious Bloud of our Lord Ieſus Chriſt; wherefore not without great reaſon doth it diſpleaſe him, that we be ſo negligent to intertayne & conſerue the ſame, and do not by confeſſion take away ſinne, as ſoone as euer it creepeth into vs.

5. As a chamber that is opē to many, if it be ſeldome ſwept, becommeth full of filth, which is not taken away by once or twice ſweeping: ſo a conſcience euery day ſinning, and ſeldome purging it ſelfe by confeſſiō, can ſcarce be made cleane with one confeſſiō, for that by it the greater faults only are taken away, and

and little or no account is made of the leſſer: neyther can it be poſſible, that we ſhould remember well all thoſe thinges, that we haue cõmitted ſo long tyme paſt.

6. A man by frequent confeſſion commeth more eaſily to know himſelfe: for as a floore that is ſeldome ſwept doth ſeem to be leſſe couered with duſt; ſo a ſinner ſubiect to more ſinnes, hath leſſe knowledg of himſelf.

7. As in a cleane cloth euen the leaſt ſpot is ſoone perceaued: ſo in a conſcience that is cleane and pure, by often Confeſſion, the leaſt ſins are eaſily marked; and ſuch ſinnes as others do not eſteeme, thoſe that be of a more pure conſcience, doe with great reaſon make more account off.

And

And therfore a man muſt goe more often to confeſſion, that ſo he may haue greater knowledge of his ſinnes.

8. In the Sacrament of Pẽnance, the ſinne is neuer forgiuen without grace. The more that a man doth frequent it, the more grace he getteth: euen as a poore man the more often he beggeth any almes, the more he gayneth.

9. Like as one diſcharged of a grieuous burdẽ, that he had on his ſhoulders, goeth on light & ioyfull: ſo by often Confeſſion by which we are deliuered from our ſinnes, there is giuen great quietnes of conſcience, peace of hart, and ioy of mynd, and we be made fit, and ready to runne in the way of Gods commandements.

10. As

10. As a Father who seeth his child to be very carefull that he do not offend him, cannot but loue and fauour the child; so he that doth vse all the diligẽce he can, that nothing remayne in his soule and conscience, wher. by the eyes of Gods Maiesty may be offended, may with great cõfidence promise himselfe any thing at Gods hands.

11. As the spider doth fly houses and chambers that be often made cleane, because in thẽ her webs are swept way, & her selfe is in danger to be trodẽ vnder foot: so the Diuell when he seeth that his tẽptations be broken in peeces by oftẽ confessiõ, and that his head is troden on, doth fly thẽ who do purge their conscience by frequẽt confessiõ.

12 As

12. As the often presence of the Phisitian is profitable to the sicke man, or to him that is subiect to sicknes, for the ordayning such thinges as he ought to take, and such as he ought to forbeare: so he, that oftentimes doth discouer his conscience to the Priest, receaueth holsome counsell, of which he may serue himselfe in his affayres, and therby rid himselfe of his dayly and ordinary vices.

13. As he who hauing neyther his face cleane, nor handes washt, doth take his repast with any one, or conuerse with others, is loathsome and irckesome to them in whose company he is: so likwise he that liueth with an impure and vncleane conscience, is displeasant to God, and to the

to the cittizens of Heauen.

14. As the hayre of a mans head, if it be not often comed, doth breed vermime in the head, and becōmeth ſoe intangled, that it can hardly be vnfoulded: ſoe the ſoule, that ſeldome is cleanſed by confeſſion, is repleniſhed with much filth, and doth nouriſh the worme of conſcince; which though ſomtymes a man feele not in this life, yet it will torment him exceedingly at the houre of his death; and in the world to come *Where* (as holy Scripture ſayth) *their worme dyeth not, and the fire quencheth not*. And moreouer ſuch a Conſcience is oftentymes intangled in ſo many ſinnes & vanityes, and it often maketh man himſelfe ſo penſiue, as eſt-

ſoons he can ſcarce be freed and quieted, euen by thoſe that be moſt learned.

15. As Shirts, Table-napkins, and other ſuch linnen, that do ſerue for ordinary vſes, be often changed and waſhed, and vnles they were ſo made cleane, would be ſpoyled with ill ſauor and filth: ſo the ſoule which Ieſus Chriſt deſireth to vſe dayly in his ſeruice, is to be often waſhed; for if ſhe be not clean, ſhe is to be caſt into euerlaſting perdition for the multitude of her filthines.

CHAP.

CHAP. XX.

A Dayly Examen of our Conſcience, eſpecially at Night.

1. TO giue God thankes for all benefits formerly receaued, and eſpecially of that preſent day.

2. To demaund grace and true light, to know and hate our ſinnes.

3. To call our ſoules to accompt, wherein we may haue that day offended God: hauing ſpeciall conſideratiõ of ſuch defectes whercunto we are moſt inclined.

4. To craue pardon hũbly of God, for all ſinnes and defects, whereof we find our ſelues guilty.

 5. To

5. To make a firme purpoſe, through Gods grace, to auoyd ſinne heereafter, with intention to confeſſe thoſe wherein we haue tranſgreſſed.

Laſtly, ſay *Pater noſter. Aue Maria. Credo.*

The Particuler Examen to be made at 3. tymes, very neceſſary for the better diſpoſing, and ſearching into our ſelues.

THe 1. is the Morning, whē as ſoone as we awake, we muſt purpoſe to keep a diligent watch that day ouer our ſelues, for the auoyding of ſome ſinne or imperfection which we are deſirous to amend.

The 2. is at Noone, when we muſt demaund Gods grace, that we may remember how often

ten we haue fallē into that particuler ſin or defect, and be more heedfull hereafter. Then let vs make our firſt Examen, calling our ſoule to accompt, and running ouer euery houre of the day to that preſent, how often we haue fallen thereinto: and let vs make ſo many markes in the former lyne of the enſuing table. This done let vs purpoſe to keep our ſelues more warily the reſt of the day.

The 3. tyme, ſhalbe at Night after ſupper whē we muſt make the ſecond Examen, running ouer euery houre from the former examination vntill that, calling to minde, and numbring the tymes wherein we haue offended, making ſo many markes in the ſecond lyne of the Table

mentioned before.

Foure additions very profitable for the more easy and speedy rooting out of any vice, or sinne.

THE first is, that as often as we commit that particuler sin, we be sory for it from our hart, in witnes whereof let vs lay our hand vpon our breast: which may be done at all times, without being perceaued by others.

The 2. is, that at night we number and compare the marks of both lines togeather, the former line being appointed for the first Examen, and the later for the second: and let vs see, if frō the former Examen to the later, there haue followed any amēdment.

The

The 3. is, that we compare the examinations of the first and second day togeather, and marke whether any amendment hath byn made.

The 4. is, that by comparing two weekes togeather, it may appeare what amendment hath beene made, or omitted.

It is also to be noted, that the first of the lynes following, which is longer then the rest, is appointed for the first day, the second somewhat shorter for the second day; and so likewise, for euery day, shorter and shorter: It being meet that the number of our faults be dayly diminished.

Sunday

Munday

Twesday

Wednesday

Thursday

Friday

Saturday

THE

THE THIRD PART of this Treatiſe, *Concerning Communion.*

CHAP. I.

An Oblation to God the Father, to be made euery day of Communion.

O My moſt mercifull Lord, and Sauiour Ieſus-Chriſt, Father, Sonne, and holy Ghoſt; To the greater glory of thy moſt holy Name, to the honour of thy moſt Bleſſed Mother the Virgin Mary; To the honour of

my Angell-keeper, and of S. Michael, S. Gabriel, S. Raphael, the Saints N. & N. my holy Patrons and Patroneſſes, and to all the holy Saints, and Bleſſed Spirits in Heauē, to the increaſe of their ioy and glory.

Heere I, a moſt wretched, and miſerable ſinner, proſtrate do adore, and worſhip thee, offering vp in all humility immortall prayſe and thanke-giuing for all thy bleſſings; eſpecially for that vnſpeakable charity, wherin thou diddſt ſend downe thy only begotten Sonne into this vale of teares, for the worke of our Redemption.

Moſt merciſull Lord of Heauen and Earth, I prayſe and magnify thy euer glorious Name, for thy ſons moſt holy Incarnation

tion and Natiuity, for his Pouerty and innocent conuerſatiõ, for his heauenly Doctrine and Myracles, for his Death & Paſſion, for his Reſurrection and Aſcenſion.

I yeild vnto thee all due and poſſible thankes for that Diuine Myſtery of his precious Body & Bloud in the Venerable Sacramẽt of the Euchariſt, where with we are cheriſhed and nouriſhed, cleanſed and ſanctified, and our ſoules made partakers of all heauenly graces and ſpirituall benedictions.

I giue thee moſt humble and harty thankes, that of a handfull of duſt, and nothing, thou haſt vouchſafed firſt to waſh me with the lauer of Baptiſme, in remiſſion of that Originall Redemp-

tion, contracted in my firſt Parents: that afterward alſo in due and conuenient tyme, thou haſt brought me to the exerciſes, and acts of a right Fayth, not ceaſing dayly to increaſe the ſame in me, by the doctrine and inſtruction of thy holy Church.

I moſt humbly thanke thee alſo, that from my cradle thou haſt nouriſhed, cloathed, & cheriſhed me, ſupplying all things neceſſary for the reliefe, and maintenance of this my feeble body.

I euermore extoll & magnify thy holy Name, that in thy great mercy thou haſt hitherto ſpared me, ſeeing I haue wantōly rioted in manifold exceſſes, patiently expecting me, till by thy Grace, I might be awaked from

from the ſleep of ſinne, and reclaymed from my vanityes and wicked courſes. For haddſt thou dealt with me, according to my demerites, my ſoule long ere this (oppreſſed with innumerable ſinnes) had beene plunged in perdition; yea the yawning gulfe of hell had ſwallowed me quicke.

In reſpect of all which thy mercyes, graces, and bleſſings; I moſt humbly deſire, that my hart may euery day be more and more enlarged, to render vnto thee a more ample Tribute of prayſe and thankeſ-giuing, then hitherto I haue done.

And now for thoſe thinges whereof I ſtand in need, and fayne would obtayne at thy hands: Firſt, O my Lord God

and moſt mercifull Father, neuer leaue me vnto my ſelfe, but let the bridle of thy holy feare be euer in my iawes, to curbe and to keep me within the cõpaſſe of thy obedience; that I may dread nothing ſo much in this world as in the leaſt ſort to offend and diſpleaſe thee: for which cauſe let thy holy loue ſo temper all tryalls, and temptations which happen vnto me, that I may profit my ſelf by thẽ: for thou knoweſt how frayle I am of my ſelfe, and how my ſtrength is nothing.

Moreouer (moſt mercifull Father) euen by the venerable and profound humility of thy only Sonne Ieſus Chriſt, I beſeech thee, that thou wouldeſt keep far from thy Seruant, all

Pride,

Pride, & Haughtineſſe of mind, all Selfe-loue and Vaine-glory, all Obſtinacy & Diſobedience, all craft and hurtefull diſſimulation. Caſt downe and tread vnder my feet the ſpirit of Gluttony and Vncleanes of hart, the ſpirit of Slouth and Heauineſſe, the ſpirit of Malice and Enuy, the ſpirit of Hatred & Diſdaine; that I may neuer deſpiſe & contemne any of thy creatures, nor preferre my ſelfe before others, but euer ſeeme little in my owne eyes, to thinke the beſt of others, & to deeme and iudge the worſt of my ſelfe.

Inueſt me (moſt holy Father) with the wedding garmẽt of thy beloued Sonne, the ſupernaturall vertue of heauẽly Charity, that I may loue thee my Lord

Lord God with all my hart, with all my ſoule, and with all my ſtrength: that neyther life, nor death, proſperity nor aduerſity, nor any thing els may euer ſeparat me from thy loue. Graũt that all inordinate affection to the tranſitory thinges of this world, may dayly decay & dye in me, that thou alone maiſt be taſtfull, pleaſant, and ſauoury vnto my ſoule.

O my moſt gracious God, giue vnto thy ſeruant, an humble, contrite, and obedient hart, and vnderſtanding, alwaies occupied in honeſt, vertuous, and pious cogitations; a will tractable, and euer prone to do good; affections alwayes calme and moderate; a watchfull cuſtody ouer my ſenſes, that by thoſe win-

windowes no ſinne may enter into my ſoule; a perfect gouernment of my tongue, that no corrupt or vnſeemly language may proceed from my lips, that I may neuer ſlaunder, back-bite, or ſpeake ill of any whatſoeuer; that I may not buſy my ſelfe in the faults and imperfections of others, but wholy attend to the amendment of my owne.

And finally (moſt louing Lord) ſo long as I am detayned in this priſon of my body, and exiled from my heauenly Coũtrey, let this be my portion and the comfort of my baniſhment, that being free from all ſecular cares, and ſolicitudes of this preſent life, wholy deuoted to thy ſeruice, I may attend only to thee, I may reioyce õly in thee,

may cleaue only vnto thee, I may reſt my ſoule in thee, & ſitting in ſilence, I may giue entertainment to thy heauenly doctrine, to the good motions and inſpirations of thy holy Spirit. In theſe ſweet exerciſes let me paſſe the ſolitary houres of my tedious pilgrimage, with patience expecting the ſhutting vp of my dayes, and an happy end of this my miſerable life.

And graunt, O Redeemer of mankind, my Lord and God, that when this my earthly tabernacle ſhallbe diſſolued, being found free from all pollution of ſin, through true Contrition & the vertue of the Sacraments of thy holy Church, I may be reckoned in the number of thoſe bleſſed Soules, who through the merits

merits and Paſſion of thy deare Sonne are held worthy to raygne with thee, and to enioy the glorious preſence of the B. Trinity, Father, Sonne, and holy Ghoſt, to whom by all creatures in Heauen and Earth, be rendred prayſe and thankeſ-giuing, world without end. Amen.

O Lord my God, O Lord my God, poſſeſſe my ſoule, poſſeſſe my ſoule, poſſeſſe my ſoule.

CHAP.

CHAP. II.

An Oblation to God the Sonne, before Communion.

O Moſt merciſull Lord and Sauiour Chriſt Ieſus, who haſt created me of nothing, and redeemed me with thy precious Bloud from the bondage of ſinne and damnation: my God, and only Author of my good, who for my ſake diddeſt hũble thy ſelfe, from heauen to earth, and becameſt man.

I loue thee entirely aboue all thinges, and with all my hart, for thy owne bleſſed ſake, and for the moſt excellẽt dignity of thy bounty and charity, and becauſe thou haſt without any deſert of mine preuented me with

with thy infinite, and ineſtimable bleſſinges and guifts; all my loue and duety poſſible is but due vnto thee.

I am aſhamed of my former ingratitude; and I am ſorry frō the bottome of my hart, for the faults and negligences of my former life. I will therfore cleanſe my ſoule of them, without delay by harty ſorrow and Cōtrition, which thou haſt left vnto thy friends for their ſpirituall Conſolation: I will make ſatisfaction as much as in me lyeth for my miſdeeds: and I will diligently beware of falling into any occaſion of offending thee againe hereafter.

I do pardon from my hart, for the loue of thee, my aduerſaries and enemies all and euery

ry iniury they haue done vnto me: and do moſt earneſtly beſeech thee to pardon them alſo. And I doe humbly offer vp vnto thee, my labours, incommodities, afflictions, cogitations, deſires, & all other works, both of this preſent day, and of my whole life, in thākeſgiuing for thy benefits, and in ſatisfaction (how little ſoeuerit be) for my offences.

And laſtly I do truſt, and confidētly reſt in the multitude of thy mercies; beſeeching thee by the merits of thy moſt bleſſed Death and paſſion, that thou wouldeſt pardon me, and all ſinners, our faults and tranſgreſſions don againſt thee: that thou wouldeſt forgiue their debtes to the faythfull departed; that

thou

thou wouldeſt giue vnto thoſe who hope in thy mercies, aboundant grace, and perſeuerance to ſerue thee: and finally that thou wouldeſt dayly increaſe in vs, to our liues end, and inflame our hartes with thy diuiue loue, and obedience to fullfill thy moſt holy will. Amen.

CHAP. III.

A Prayer to the moſt Bleſſed Trinity, before Communion.

I Adore thee, O moſt holy, & euer-Glorious Trinity, Father, Sonne, and Holy Ghoſt, my God, my Hope, my Light, my Reſt, my Ioy, my Life, and all my Good. I giue thee thãkes,

O

O Lord, who haſt created me to thy owne Image, and haſt moſt mercifully borne with me, continually ſinning againſt thee, euen vntill this preſent houre; & haſt deliuered me from many dangers and perils; and alſo endowed and enriched me with innumerable graces and benefits.

O moſt pious Lord and Father, I offer vnto thee, in full amendement, expiation, and ſatisfaction for all my ſinnes and negligences, and for the ſinnes of all men; I offer (I ſay) vnto thee, the moſt holy Incarnation, Natiuity, Paſſiõ, Death, Reſurrection, and Aſcenſion of thy dearely beloued Sonne, my Sweet Sauiour Ieſus Chriſt. I offer vnto thee his labours, his

ſorrowes

ſorrowes, his ſcornes, his buffets, his ſtripes, his griefes, and anguiſhes wherewith he was tormented for my ſake. I offer vnto thee his moſt precious Bloud which he ſhed: I offer vnto thee his Humility, his Patience, his Charity, and his Innocency.

O Father, O Sonne, O Holy Ghoſt, my God, who art in me, grant that I may thinke nothing, ſpeake or do nothing but what ſhall be moſt gratefull vnto thee. Grant that my ſelfe, and all other men, may alwayes fulfill thy holy will and Commandements. Make vs gratefull vnto thee, and euen one with thee, that thou mayſt, as it were, take pleaſure and delight in vs all.

I ought O Lord, and do moſt hartily deſire to prayſe and ma-

gnify thee; but becauſe I am not able to doe the ſame worthily, I hũbly intreat that thou wouldeſt be pleaſed to prayſe & magnify thy ſelfe perfectly in me. I deſire alſo that thou wouldeſt vouchſafe to ſanctify, euen all my very breathings, whether I ſleepe or wake, or whatſoeuer els I doe; and receaue them in part of the moſt gratefull praiſe due vnto thee. Glory be to the Father, & to the Sonne, and to the Holy Ghoſt. Euen as it was in the beginning, now, and euer, and world without end, Amen.

REceaue O Lord, all and euery iote of my liberty: Receaue my Memory, my Vnderſtanding, my Will. Whatſoeuer I haue, or poſſeſſe, internall or exter-

externall, thou O Lord haſt giuen it vnto me; and euen the ſame I doe reſtore agayne, and reſigne wholy vnto thee, to be gouerned and directed according to thy holy will and pleaſure. Giue me only thy loue, togeather with thy Grace, and I ſhall be rich inough, nor ſhall I euer deſire any thing els. Poſſeſſe me, O my Lord God, poſſeſſe me. Amen.

CHAP. IIII.

The manner how to offer vp our ſelues to the Bleſſed Virgin MART, before Communion.

MOſt B. Virgin Mary Mother of God, I N.N. a poore & wretched ſinner euery

way, moſt vnworthy to be accounted amongſt the number of thy meaneſt Seruantes; yet truſting in thy great piety, and mercy, and deſirous to ſerue and honour thee, doe heere in preſence of my Angell-keeper and of the whole celeſtiall Court of Saintes, chooſe thee for my peculiar Lady, Patroneſſe, and Mother: and I do moſt firmly purpoſe & promiſe hence forth to follow and ſerue thee diligently, & to indeauour alſo that others may do the like.

I do therfore moſt humbly beſeech thee moſt mercifull Mother, by the bleſſed Paſſion of thy ſweet Sone Iesus, that thou wouldeſt vouchſafe to admit me into the number of thoſe, who haue deuoted themſelues

vnto

vnto thy ſeruice. And that thou wouldeſt obtaine for me grace of thy moſt dearely beloued Sonne, ſo to behaue my ſelfe in all my thoughts, words, and actions, that I may neuer do any thyng, which may be diſpleaſing eyther to his, or thyne eyes.

And I do alſo intreate thee, by that great loue thou beareſt vnto thy ſayd deare Sonne, my Lord and Sauiour Ieſus Chriſt, that thou wouldeſt vouchſafe to obtaine for me true ſorrow of my ſins, a perfect keeping of Chaſtity, and all thoſe vertues wherewith thou didſt ſo highly pleaſe his diuine Maieſty: and to direct my wayes in thoſe paths which may be moſt agreable to his bleſſed will, and to

be mindfull of me, in the houre of my death. Amen, Bleſſed Virgin. Amen.

CHAP. V.

A Prayer to our proper Angell-keeper, before Communion.

I Beſeech thee, O my moſt Angelical Spirit, vnto whom I, a moſt vnworthy ſinner, am committed for my ſafety and preſeruing, that thou wouldeſt continually protect, defend, keep, and guard me from all incurſions of the diuell, whether I ſleepe, wake, or whatſoeuer I ſhallbe doing. Driue frō me, O Bleſſed Guardian, by the vertue of the holy Croſſe, all the power of Sathan: and for that my deſerts, doe not any way deſerue the ſame, obtaine by thy prayers,

prayers, of the moſt high Iudge, my Lord and Sauiour, that the wicked Fiend may haue noe place in me. And when at any tyme, thou ſhalt percaue me through fraylty, or otherwiſe to declyne from the way of vertue to vice; endeauour to bring me back by the path of iuſtice to my Sauiour. And in what tribulatiō, or ſtraytes ſoeuer thou ſhalt perceaue me to be, let me preſently feele the help and comfort of Almighty God, by thy pious interceſſion and ayde.

Moreouer, I moſt humbly beſeech thee, moſt vigilant Keeper, if it be poſſible, that thou wouldeſt let me know the day of my death, and finall end. And when my ſoule ſhalbe ſeparated from my body, not to

ſuffer the ſame to be terrified by the malignant ſpirits, nor carryed into the pit of deſperatiõ. Do not forſake it, O Angelicall Guardiã, vntill thou bring it to the viſion of my bleſſed Maker; where we both, I for my workes, and thou for thy cuſtody, togeather with the Glorious Virgin Mary, & all the Saintes, may exult and reioyce for euer.

Verſ. Thou haſt (O Angell) appeared Glorious in the ſight of our Lord.

Reſp. Therefore hath God adorned thee with beauty.

Let vs pray.

ALmighty and euerlaſting God, who haſt created man according to thy owne Image, and giuen him a Keeper of his Body and Soule, graunt graci-

graciouſly, I beſeech thee, ſo much honour vnto my proper Angell, that by thy holy protectiō he may quickē me, & defēd me from all aſſaults of the diuell both ſleeping, waking, going aſtray, or otherwiſe imploying my ſelfe in thy ſeruice; and that in all houres and moments, and ſpecially in the houre of my death, he would driue from me all wicked Angels, and accompany me with good; & laſtly, conduct my ſoule ioyfully vnto thee, who art the true Paradiſe. Though our Lord Iesus-Chriſt thy Son, who liueth and raygneth with thee, and the holy Ghoſt, world without end. Amen.

CHAP. VI.

A Prayer immediatly before receauing the B. SACRAMENT.

O Moſt benigne Lord Ieſus Chriſt, I a ſinner preſuming nothing on myne own merites, but truſting on thy mercy and goodnes, do feare, and tremble to haue acceſſe to the table of thy moſt ſweet banquet. For I haue a hart, and body, ſpotted with many crymes: a mind and tongue not warily guarded. Therefore O benigne Deity, O dreadfull Maieſty, I a wretch holden in theſe ſtraites, haue recourſe vnto thee the fountaine of mercy, I haſten to thee to be healed, I flye vnder thy protection: and he whome I cannot endure a Iudge, I hope to haue

a

a Sauiour. To thee, O Lord I ſhew my wounds: to thee I diſcouer my ſhame. I know my ſins to be many, and great, for which I feare. I truſt in thy mercyes, which are without number: looke downe vpon me with the eyes of thy mercy, O Lord Ieſu Chriſt eternall King, God and man, crucified for man. Hear me graciouſly hoping in thee: haue mercy vpon me full of wretchedneſſe and ſin: thou that wilt neuer reſtraine the foũtaine of thy pietie to flow.

All hayle healthfull ſacrifice, offered vpõ the tree of the croſſe for me, and all mankind. All haile, O Noble and Pretious Bloud, guſhing out of the woundes of my Lord Ieſus Chriſt crucified, and waſhing a-

way the sinnes of the whole world. Remēber, O Lord, thy Creature, whome thou hast redeemed with thy Bloud. It repenteth me, that I haue sinned. I desire to amend that which I haue done. Take away then from me, O most clement Father, all mine iniquities, and offences, that purified in mind and body, I may deserue worthily to tast the holy of holyes: and grant that this holy tasting of thy Body and Bloud, which, I vnworthy, desire to receaue, may be a remission of my sins, a perfect purgation of my crimes. a driuing away of filthy cogitations, & a re-engēdring of good thoughts, and also holesome efficacy of workes pleasing to thee, and withal a most firme prote-

protection of ſoule and Body againſt the deceipts of my enemyes. Amen.

Another Prayer before receauing the B. SACRAMENT.

ALmighty and eternal God, behold I come to the Sacrament of thy only begotten Son, our Lord Ieſus Chriſt. I repaire as one being very ſicke vnto the Phiſitian of life, as one vncleane vnto the foũtaine of mercy, as one blind to the light of perpetuall brightnes, as one poore and needy to the Lord of heauen and earth. I beſeech thee therefore by the aboundance of thy infinite bounty, that thou wouldeſt vouchſafe to cure my infirmity, to waſh my filth, to enlighten my blindnes, to en-

rich my pouerty, to cloth my nakednes: that I may receaue thee, the bread of Angels, King of Kings, Lord of Lords, with ſo great reuerence and humility, with ſo great contrition and deuotion, with ſo great purity & fayth, with ſuch purpoſe and intent, as is expediēt for the health of my ſoule: graūt me I beſeech thee, not only to receaue the Sacrament of our Lords Body and Bloud, but alſo the thing & vertue thereof. O God moſt meeke, grant me ſo to take the Body of thy only begottē Son our Lord Ieſus Chriſt, which he tooke of the Virgin Mary; that I may deſerue to be incorporated to his myſticall Body, and accounted among the members therof. O moſt louing Father, graunt

me

me for euer, with open face to behold thy beloued Son, whom now couered in this Bread, I desire to receaue. Who togeather with thee, and the Holy Ghost &c.

A Prayer after receauing the Blessed SACRAMENT.

I Giue thee thankes, O Holy Lord, Father Almighty, eternall God, who hast vouchsafed to repleniſh me a ſinner thy vnworthy ſeruant, through no merits of myne, but by the only vouchſafing of thy mercy, with the precious Body and Bloud of thy Son our Lord Ieſus Chriſt; and I beſeech thee, that this holy receauing, may not be to me as a guilt vnto puniſhment, but as a wholeſome intercesſion vnto pardon

pardon. Let it be to me an armor of Faith, & a ſhield of good will: let it be a cleanſing of all my vices, a driuer out of concupiſcence and luſt, an increaſe of Charity, Patience, Humility, & Obedience: a firme defence againſt the wiles of all Enemies aſwell viſible as inuiſible, a perfect quieting of my motions aſwell carnall as ſpirituall, a firme cleauing vnto thee, one and true God, and a happy conſummation of my end. And I beſeech thee that thou wilt vouchſafe to bring me, a ſinner, vnto that vnſpeakeable feaſt, where thou with thy Sonne and the Holy Ghoſt, art a true light to thy Saints, a complete fullneſſe, an euerlaſting gladnes, an abſolute ioy, and a perfect felicity.

Through

Through Chriſt our Lord. Amen.

Another Prayer after receauing the B. SACRAMENT.

O Lord Ieſus Chriſt, I humbly beſeech thy vnſpeakable mercy, that this Sacrament of thy Body and Bloud, which I (vnworthy) haue receaued, may be to me a purging of offences, a fortitude againſt frailtyes, a fortreſſe againſt the perils of the world, an obtayning of pardon, an eſtabliſhment of Grace, a medicine of Life, a memory of thy wonderfull Paſſion, a nouriſhment againſt weakenes, and a reſt of my pilgrimage. Let it guide me going, reduce me wandering, receaue

ceaue me returning againe, vp-hold me ſtumbling, lift me vp falling, and perſeuering bring me into euerlaſting glory. O Higheſt GOD, let the moſt bleſſed preſence of thy Body & Bloud ſoe alter the taſt of my hart, that beſides thee at any tyme it feele no ſweetneſſe, it loue no fairenes, it ſeeke no vnlawfull loue, it deſire no conſolation, it admit no delectation or pleaſure, it care for no honour, it feare no cruelty. Who liueſt and raigneſt, with God the Father, in the vnity of the Holy Ghoſt, world without end. Amen.

FINIS.

EVery Day, Morning and Euening, for the ſpace of one *Aue Maria*, or two, in a moſt ſerious and affectuous manner, thinke vpon that which is ſet downe for euery particular day following, and renew the ſame good thought euery houre; which may eaſily be done at all tymes, & vpon euery occaſion eyther ſitting, walking, working, lying &c. And all people though neuer ſo rude, may be made capable thereof, to wit, children, labourers, ſeruants; yea, and that amidſt their imployments and occupations, be they neuer ſo great or ſerious.

SVNDAY.

O Repoſe! O glory euerlaſting! What is it to enioy thee!

thee! And what to be without thee! MVNDAY.

The houre of death will come! Then all wilbe paſt: what would I at that tyme wiſhed to haue don! let vs nowdo it, O my ſonle, let vs now do it.

TVVESDAY.

Ah poore ſoule! thou muſt come to iudgment all alone! Thy workes, thy wordes, yea thy thoughts, ſhalbe ſeene of the Saints, of the Angells, of God: & all ſhall there be layed open! Oh haue therfore eſpeciall care of thy owne good.

WEDNESDAY.

To burn in Hell fire! for all eternity! & that with Diuels! O tormēt greater thē al tormēts.

THVRSDAY.

He that looſeth his ſoule, loo-

looſeth all! He that offendeth God looſeth his ſoule! O ſinne, what a loſſe doſt thou bring vnto vs! I deteſt thee, frō the bottome of my hart, moſt deteſtable ſinne.

FRIDAY.

O ſweet Ieſus! To thee I conſecrate my lyfe, my deſires, my ſoule. For me waſt thou nayled on the Croſſe. For thee will I giue my ſelf, and dedicate my lyfe wholy vnto thee.

SATVRDAY.

O Bleſſed Virgin Mary! How entierely didſt thou loue thy Sōne Ieſus! O cauſe me to loue him, to ſerue him, and that nothing in this world may euer ſeparate me from his Holy Grace.

THE

THE LITANIES

of our B. Lady of Loreto.

LOrd haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.
O Christ heare vs.
O Christ graciously heare vs.
God the Father of Heauē, haue mercy vpon vs.
God the Sonne, Redeemer of the world, haue mercy vpon vs.
God the Holy Ghost, haue &c.
Holy Trinity one God, haue &c.
Holy Mary,
Holy Mother of God,
Holy Virgin of Virgins,
Mother of Christ,
Mother of diuine grace,
Most pure Mother,
Most chast Mother,
Vndefiled Mother,
Vntouched Mother,
} Pray for vs.

Loue-

Louely Mother,
Admirable Mother,
Mother of the Creatour,
Mother of our Sauiour,
Moſt prudent Virgin,
Venerable Virgin,
Virgin worthy of prayſe,
Potent Virgin,
Clement Virgin,
Faithfull Virgin,
Mirrour of Iuſtice,
Seate of Wiſdome,
Cauſe of our Ioy,
Spirituall Veſſell,
Honourable Veſſell,
Noble Veſſell of deuotion,
Myſticall Roſe,
Tower of Dauid,
Tower of Iuory,
Golden Houſe,
Arke of Couenant,
Gate of Heauen,
Morning Starre,
Health of the ſicke,
Refuge of Sinners,

Pray for vs.

Com-

Comfortresse of the afflicted,
The help of Christians,
Queene of Angells,
Queene of Patriarkes,
Queene of Prophets,
Queene of the Apostles,
Queene of Martyrs,
Queene of Confessours,
Queene of Virgins,
Queene of all Saints,
} *Pray for vs.*

Lambe of God who takest away the sins of the world, Spare vs o Lord.
Lambe of God. Heare vs o Lord.
Lambe of God, haue mercy &c.
O Christ heare vs. O Christ graciously heare vs. Lord haue mercy &c.
Christ haue mercy &c. Lord haue mercy &c. Our Father &c.

Let vs pray.

WE beseech thee o Lord, powre forth thy grace into our harts: that we who haue knowne the Incarnation of Christ thy Son, the Angell declaring it, may be brought by his Passion and Crosse vnto the glory of Resurrection. Through Christ our Lord Amē.

FINIS.